

DEFENCE
A
DEFENCE
OF THE
REASONS, &c.

(Price One Shilling.)

K. Nonjuror.

DEFEAT

OF THE

REASONING

(Price One Shilling)

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A
DEFENCE
OF THE
REASONS

For Restoring some
PRAYERS and DIRECTIONS
OF

King *Edward* the Sixth's
FIRST

LITURGY:

BEING A
REPLY

To a BOOK, Entituled,
No Reason for Restoring them.

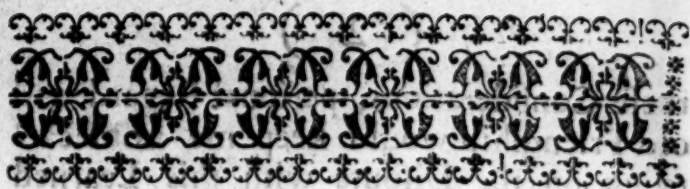
Thus saith the Lord, Stand ye in the ways and see, and ask for the OLD Paths, where is the good Way, and walk therein, and ye shall find rest for your Souls: But they said, We will not walk therein. Jerem. vi. 16.

Τὸ ΑΡΧΑΙΑ ἢν ἀναγίνω. Concil. Nicæn. Can. 6.

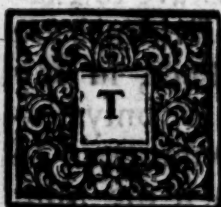
The Second EDITION.

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THE SECOND EDITION.



A
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THE Learned *Answerer* of the *Reasons*, &c. tho' somewhat a Plain-Dealer in the *Title-Page*, salutes with great Ceremony and good Humour in the Beginning of his Book. From hence he proceeds to acquaint the *Reader*, that nothing but the Importance of the Case, and the Preventing ill Impressions could have prevail'd with him to take publick Notice of the *Reasons*, &c. (a) I am altogether govern'd by the same Motives: 'Twas the Interest of Truth, and the Weight of the Matter, which engaged me in the Controversy. And were it not for

(a) *No Reason*, &c. p. 1.

these Considerations, personal Regard and old Friendship would keep me from carrying on the Dispute with this Learned Gentleman. As to his Performance, he has deliver'd his Mind with such Perspicuity, that his Meaning can hardly be mistaken : He has not been sparing of his Learning, and his Management is artful enough. But being convinc'd his Essay upon the four Heads falls short of Satisfaction, I think myself obliged to defend the *Reasons*, &c. And in regard this Learned Gentleman comes on with great Vigour and Inclination, I must crave Leave to examine, whether his Zeal and his Evidence are exactly proportion'd. And since, in my Opinion, his Animadversions have only perplex'd the Argument, I shall endeavour to disentangle the Case, to dispell the Mist, and prevent a Surprize of unwary Understandings.

The Learned Author of *No Reason*, &c. (b) begins with attempting the Disproof of the Antiquity of mixing Water with the Wine for the Holy Eucharist : He says, *We hear Nothing of this Practice till Justin Martyr mentions it.* * And is not this early enough ? Is not *Justin Martyr* the first Father, who gives an Account of the

(b.) *No Reason*, &c. p. 3.

* *Ibid.*

Christian Worship ? I say, the first whose Works are extant : For the Apologies of *Quadratus* and *Aristides*, tho' but little older, are lost. (c) Besides, does not this Learned Answerer grant *S. Justin's Narrative* was written within less than fifty Years after the Death of *S. John* ? For 150 Years after our Saviour's Incarnation, as our Answerer words it, (d) tho' it sounds somewhat loud, falls within less than fifty Years of the Death of that Apostle. And, I believe, ten Years may fairly be cut off from this Computation.

That *Justin Martyr* meant Wine mixt with Water by *κραμα*, is beyond Dispute, notwithstanding our Author's Objection * : This, I say, is clear beyond Dispute, from two other Testimonies of this Father. Here, in the same Apology, (e) the Martyr informs us, " That Bread, and " Wine, and Water, was brought to the " President or Bishop. And a little before, in his Description of the same Solemnity, he acquaints the Emperor, " that the Deacons " gave all the Congregation Part of the " Bread, Wine, and Water, which was eucha-

(c) Euseb. H. E. l. 4. c. 3.

(d) *No Reason*, &c. p. 3. * *Id.* p. 4.

(e) Ἀπὸ τοῦ προέφρε, καὶ οἶνον, καὶ ὕδωρ. *Just. Mart. Apol. 2.* Edit. Stephan. Paris. p. 162.

“ristiz’d or *Blessed* by Consecration” (e) : And then adds, that the Apostles were commanded by our Saviour to celebrate in the same manner * : And if so, the *Mixture in the Sacramental Cup could not be unknown to the Apostles*, as our Learned Answerer suggests. (f)

The Water therefore, mention’d by *Justin Martyr* as distinct from the *κράμα*, is most probably the Water the Deacon gave the Bishop and Priests who assisted at the Altar : That this was the Custom before officiating at the *Communion-Service*, we learn from *S. Cyril of Jerusalem* (g) : The Use they made of it, was to wash their Hands, with some farther Religious Signification. Farther, *κράμα* never signifies Wine unmixt ; but *κράμα*, according to *Justin Martyr*, was the Eucharistick Cup the Christians receiv’d.

Upon the Whole ; unless the Martyr was an ignorant or unfair Reporter of the Holy Solemnity, the Eucharistick Wine had Water mixt with it, and was likewise Part of our Saviour’s Institution. For unless they had this Warrant, we must suppose these

(e) Ἀπὸ τοῦ εὐχαρισθέντος ἁγίου, καὶ οἶνου, καὶ ὕδατος. *Iust. Mart. ibid.*

(*) *Ibid.*

(f) *No Reason*, &c. p. 4.

(g) *Catech. Mystag.* 5. Edit. Oxon. p. 295.

primo Primitive Christians guilty of refining upon our Saviour, and going off from his Precedent and Command; we must, I say, suppose them guilty of this Prevarication, by their making a Change in the Matter of the Sacrament: But this is a Presumption, which can't reasonably be thrown upon so early and unexceptionable a Period.

To the Testimonies brought from *Irenaeus* and *Clement Alexandrinus* for the Mixture, the Learned Answerer replies, *That neither of them speak a Word of its being necessary.* But do they not both give in plain Evidence for the Usage? And can we imagine the Church, at this Time of Day, would have ventur'd thus far in the highest Mystery, without sufficient Authority? But this is not all: Their Evidence may be farther press'd. To begin with *S. Irenaeus*: This Father, disputing against *Marcion*, tells us, that "our Saviour call'd the Bread his Body, and the mixt Sacramental Cup his Blood." (h) Now, if our Saviour affirm'd the Water and Wine his Blood, and if he design'd his Blood should be receiv'd in the Eucharist, must it not be receiv'd in the same Ingredients, which he calls his Blood, that is, in Wine mixt with Water?

(h) *Temperamentum calicis suum sanguinem confirmavit.* Iren. l. 4. c. 57. Edit. Grabe.

And

And is all this not *so much* as a *Word* to
infern the *Necessity*?

The same *Father*, speaking of the Here-
tical *Ebionites*, observes, " That they re-
jected the *Mixture* of the Heavenly Wine,
" and only made use of Water *." And
that the *Ebionites* put nothing but Water
in the Sacramental Cup, we have the far-
ther Testimony of *Epiphanius*. (i)

Irenæus, in the same Book, speaks once
more home to the Point. He refers to the
Text in *S. Matth. xxvi. 29*. " Our Lord,
" says he, promis'd his Disciples to drink
" the MIXT Cup new with them in his
" Kingdom. (k)

And here *S. Irenæus* calls this the *mixt*
Cup, which our Saviour calls the *Fruit* of
the *Vine*, which is a clear Proof this *Father*
believ'd our Saviour drank the Sacramental
Cup *mixt*.

And as for *Clemens Alexandrinus*, no-
thing can be fuller to the Purpose: He de-
clares expressly, " That the *Logos*, or eter-
" nal Son of God, order'd the Blood of
" the Grape to be *mixt* with Water, as his

* *Reprobant hi commixtionem vini celestis, & sola aqua secu-
laris volum esse, &c. Id. l. 5. c. 1.*

(i) *Hæres. 30.*

(k) *Hæc enim & Dominus docuit, mixtionem calicis novam
Regno cum Discipulis habiturum se pollicitus. Irén. lib. 5.
c. 36.*

“ own Blood has Happiness or Salvation
 “ incorporated with it. (l)

Thus, by this *Father's* Doctrine, 'twas our Saviour's *Will* the Wine should be mixt with Water: 'Tis ἐτελήσαντος τοῦ Λόγου. Now God's Will, when known, is most certainly binding: Thus whatever is our Duty to do, must of *Necessity* be done, and can't be lawfully omitted.

The Learned Answerer proceeds to consider the Passages cited from *S. Cyprian*: He confesses this *Father* is very positive for the *Use of the Water*, and avers it our Saviour's *Institution* (m). And would this Learned Bishop, who was so near the Apostolical Age, would this Holy Martyr deliver himself in this Determining Manner, without sure Grounds for his Assertion? Our *Answerer* thinks he would, and endeavours to disable his Testimony.

He begins his Attempt with affirming, 'tis possible, that *S. Cyprian*, being remov'd from the Rise of Christianity as far as the *Third Century*, might think the administering in a mixt Cup, of longer standing, and greater Authority, than really it was †.

(l) Τὸ αἷμα τῆς σαφυλῆς ὕδατι κίρναται ἐτελήσαντο τὸ Λόγος, ὡς καὶ τὸ αἷμα αὐτὸ σωτηρίᾳ κίρναται. *Pædagog.* l. 2. c. 2.

(m) *No Reason*, &c. p. 6.

† *Ibid.* p. 7.

Here's

Here's nothing but bare Possibility advanced against the Martyr's positive Evidence. And can this turn the Balance, or amount to the least Disproof? Was not *S. Cyprian*, who liv'd in the *Third*, a better Judge of the Point in Controversy, than those who live in the *Eighteenth Century*? And can we imagine *S. Cyprian's* Piety and Learning would press the *Mixture* from our Saviour's Practice and Command, without Certainty in the Fact? Would he content himself with guessing about the *Matter* of so sacred and beneficial an Institution? For all this, *he might be out in his Tradition for the Mixture, no less than in the Reason he assigns for it* *. To explain this, we are to observe that *S. Cyprian* believ'd the Water in the Sacramental Cup signified the People, and the Mixture represented the Union of Christ with his Church. And does the *Answerer* disprove this Reasoning? Not at all. He says no more, than that *'tis possible he might be out*. And if 'tis only possible he was in the wrong, 'tis highly probable he was in the right: And thus the Weight of the Argument will lie in *S. Cyprian's* Scale. But supposing, tho' not granting, *S. Cyprian* somewhat wide in his Comment upon the Signification of the Water;

* *Ibid.*

It will by no means follow he was mistaken in the Institution. For is it not much easier to know Matter of Fact, than all the mysterious Emblems couch'd within it? The Ingredients of the Sacramental Cup were easily discoverable by the Practice of the Church; and the Testimony of the *Fathers* who liv'd before *S. Cyprian*: And therefore there's no colourable Pretence he could be mistaken in a Thing so well known, and of such important Consequence.

However; to weaken *S. Cyprian's* Evidence; and make the Argument from Primitive Authority give way; he endeavours to shew the vouching Apostolical Tradition, goes sometimes upon a Mistake. For Proof of this he offers two Instances:

The first is, the famous Controversy between Pope Victor and the Asiatick Churches, about the Observation of Easter. Here both Parties pleaded Tradition (n); the one from *S. John* and *S. Philip*, the other from *S. Peter* and *S. Paul*, tho' in plain Contradiction to each other.

To this I answer; we have great Reason to believe the two different Traditions for the time of keeping *Easter* were both true. That *S. John* kept this Festival on the fourteenth Day, is beyond all Question;

(th) Euseb. H. E. lib. 5. c. 24. No Reason, p. 7.

S. Polycarp, who was his Disciple, could not be mistaken in that Matter (o). This most probably was done in Compliance with the Jews, who were numerous in those Countries. And that the Counter-Tradition at Rome, had likewise the Precedent of S. Peter and S. Paul, is no less evident. Pope Anicetus, who stood so near the Apostles, must needs be qualified to run up the Custom to the Head, and pronounce upon the Question. But then the Church did not think this Diversity of Practice sufficient to break Communion: Polycarp and Anicetus communicated together. And Victor was reprimanded by Irenaeus and others, for attempting towards a Censure (p). And at the opening of the Council of Nice, Socrates informs us (q), that tho' the Eastern Churches disagreed with the rest of Christendom about the Paschal Solemnity, they did not come to any Rupture, but held Communion with each other. In short, there was no Article of Faith, no positive Institution, no Precept of Morality in this Controversy; and where nothing of this Weight is in the Case, the Apostles accommodated themselves to the Notions of their Converts,

(o) Euseb. H. E. lib. 5. c. 24.

(p) Ibid.

(q) Socrat. lib. 1. c. 8.

(II)

and manag'd as the Reasons of Times and Place suggested. Thus S. Paul circumciz'd Timothy, *because of the Jews in those Quarters* (r). And elsewhere, he tells us, *he is made all things to all men, that he might by all means save some* (s). The different Practice therefore of the Apostles in this Case, is no Reflection upon their Conduct: Neither did they intend their Precedent for a standing Rule. Thus Socrates relates, "The Christians had no binding Directions set them in the Circumstances of Festivals and Fastings: And that as to the Time of the Paschal Solemnity, the Apostles left no Decision or Command about it" (t).

To proceed: The Millennium, or our Saviour's reigning upon Earth for a thousand Years, is brought by the Learned Answerer, as a second Instance of an erroneous Tradition. And here Papias is cited as having receiv'd this Tradition, with many others, from the Apostles (u). To this I answer;

1st, Here's some Mistake in representing the Matter. For Eusebius tells us expressly from Papias's Writings, that Papias does not affirm he either saw the A-

(r) Að. xvi. 3.

(s) 1 Cor. ix. 22.

(t) Socrat. lib. 5. c. 22.

(u) No Reason, p. 8.

postles, or heard them discourse; but only that he convers'd with some, who had been contemporary and acquainted with them (w). He was inquisitive indeed what *S. Andrew, S. Peter, &c.* had said; but 'twas not of the Apostles, but of Those who had been their *Audience*, that he enquir'd.

2dly, This *Millennian* Tradition was not very generally believ'd in those early Ages of Christianity. *Justin Martyr*, relates the Christians were somewhat divided about it (x). Whereas there can't be one early Authority produc'd for denying the Mixture of the Sacramental Cup, excepting the *Aquarian* Hereticks. And tho' this Belief of the thousand years Reign might lessen, and lose Ground upon the Progress, yet there were great Authorities and Numbers on both sides of the Question. In the third Century, *Nepos*, an *Egyptian* Bishop, wrote a Book against the *Allegorists*, in Defence of the *Millennium*. *Dionysius*, Bishop of *Alexandria*, appear'd strongly on the other Side, and argu'd three Days together at a publick Conference against this Persuasion (y). And

(w) Euseb. H. E. lib. 3. c. 39.

(x) Dial. cum Tryphon. p. 307. Edit. Paris.

(y) Euseb. H. E. lib. 7. c. 24.

S. Hieron reports, that this *Dionysius* wrote a beautiful Tract upon this Subject against *Irenaeus*: That *Apollinarius* defended *Irenaeus* in two Books, and that great Numbers of Catholicks went into opposite Parties (2). And S. *Augustin* declares the *Millennian* Belief, a tolerable Expectation, if spiritual Satisfaction were intermixt, and that himself was formerly of that Opinion (a). And therefore,

3dly, The *Millennian* Tradition may be Orthodox, for ought the Learned *Answerer* has said to the contrary: He only supposes it false, but offers nothing to prove it so; whereas his Cause requir'd laying the Mistake open, before he had undertaken to argue from it.

In short, this *Millennial* Tradition of *Papias*, was not said to be received immediately from the Apostles, as the *Answerer* suggests, nor is its Orthodoxy disprov'd, neither was it at first held generally by all the Christians. They split into Parties about it, and great Abettors were rang'd on either Side. Whereas, to make the Instance serviceable, and parallel to the *Sacramental Mixture*, it should have appear'd without Opposition at first; it should have been universally receiv'd upon the

(1) Hieron. Proem. 18. in *Isaiam*.

(2) *Augustin. lib. 20. de Civit. Dei cap. 7.*

Progress, and contradicted by none but Hereticks. But since nothing of this can be pretended, the Parallel fails, and the Reasoning is inconsequential.

The Learned *Answerer* makes another Blow at Primitive Tradition: He lets us know many spurious Writings were put forth under the Names of our Lord himself, of his Blessed Mother, and of the Apostles; 'tis not at all strange therefore they should sow counterfeit Traditions, which others much better might swallow without due Examination (b). But here I desire to ask, which way we come to know there were many spurious Writings put forth under the Names above-mention'd? Was it not from the Primitive Church that we receiv'd this Information? Was it not the Ancient Fathers who detected these Forgeries, and gave the World Notice of them? The consulting *Eusebius's* History may satisfy the Reader about this Matter. Whereas, had these spurious Writings met with general Reception; and pass'd the Test of the earlier Ages, the Imposture would have had strong Colours, and been difficultly, if at all, discover'd. And since the Antients had Opportunity to know, Capacity to distinguish, and Vigi-

(b) *No Reason, &c. p. 9.*

lance to give Warning of Cheats in Writing, why should we suppose them less qualify'd, or less careful about Oral Tradition? Why should we think them thus negligent, where their Interest was so nearly concern'd? To come directly to the Case before us: 'Tis well known, the Christians in the Primitive Times receiv'd the Holy Eucharist every Day. Upon what Pretence of Argument then, can we imagine them mistaken in the Apostolical Practice? When the Solemnity was so frequently perform'd, how could they be impos'd on in the *Manner* of the Sacrament? How could *Justin Martyr* and *Irenaeus*, who liv'd so close to the Institution, be misinform'd about *mixing* the Cup?

Farther; to deny the Sufficiency of Early and General *Tradition*, is not only an unsupported, but a dangerous Way of Arguing: The Reasons of my Assertion are these.

1st, I desire to know, which Way we can prove the Necessity, or indeed the Lawfulness of Infant-Baptism, without the Help of Jewish and Christian *Tradition*? There is no demonstrative Evidence in Scripture, either of Command or Instance for this Practice. 'Tis said by our Saviour, that (c) *he who believes, and is baptiz'd,*

(c) S. Mark xvi. 16.

shall be sav'd; but where is it plainly writ-
ten, that those who are incapable of be-
lieving, have a Right to Baptism? The
Text, 1 Cor. vii. 14. which seems to speak
most to this Purpose; the meaning of this
Text, I say, is expounded to different
Senses, not only by our Modern *Antipe-*
dobaptists, but by *Tertullian*, and some o-
ther antient Writers (d). what is it then
that warrants the Practice; and contributes
to justify the Necessity, but Primitive U-
sage and Consistent Tradition?

2dly, I would ask this Gentleman, upon
what Grounds the keeping *Sunday* instead
of *Saturday* is defensible? The Scripture
has nothing determining: The Apostles
were daily in the Temple, went into the *Sy-*
nagogues, and preached on the Sabbath (e);
but they left us no Command for Tran-
slating the Festival from the seventh to the
first Day. To support this Alteration, we
must have recourse to the Testimonies of
S. Barnabas and *S. Justin Martyr* (f),
and to the general Custom of the Ages
following.

(d) See Wall's *History of Infant-Baptism*, Edit. 2. p. 68,
175. 532.

(e) *Act.* ii. 46. xiii. 14.

(f) *S. Barnab. Epist.* cap. 15. *S. Justin. Mart. Apol.* 2.

gally, 'Tis from *Tradition* we are assur'd the Books of the *Old* and *New Testament* are Divine Revelation. 'Tis true, we are bound to believe the Word of God without Scruple, without the Motive of Ecclesiastical Authority. But then 'tis Church-Authority, which brings Evidence for this Revelation, and enables us to distinguish between the inspir'd Writings and human Compositions. For the Purpose : We believe the Books of the *New Testament* inspir'd Writings, because those who were contemporary with the Apostles, those who liv'd with such Contemporaries, and all succeeding Ages, have receiv'd them as such. Either we must rest the Motives of Credibility upon human Testimony, or lie open to the Delusion of a private Spirit. And thus we shall either wander through Enthusiasm, or want a New Inspiration to prove the Old one. All rational Grounds of Belief to those who liv'd *posterious* to the Apostles, must rest upon human Testimony ; that is, upon the general uninterrupted Conveyance from the Apostolical to the present Age ; and what is this but *Traditionary* Evidence ? Could we succeed against the Force of *Tradition*, the Issue of the Victory would prove very unhappy. Thus we should shake the main Pillars, and sap the Foundations of Religion :

D

This

This would cancel the Credit of all Records both Human and Divine, drag us towards *Scepticism*, and scarcely suffer our Assent any farther than our Senses can carry us.

4thly, *Tradition* stands recommended by *Scripture* itself. These two Conveyances are not opposite and destructive of each other : They are no more than different Ways of publishing the Will of God, and only two Streams flowing from the same Fountain : And therefore, when the Current of *Tradition* runs clear and strong, we ought to follow it. This is no less than the Apostle's Direction in several Places. For Instance, S. Paul commands the *Corinthians* to keep the Ordinances as he deliver'd them to them (g). But then these Ordinances are not to be met with in his Epistles ; they referr only to what he preach'd, not to what he had written to them. Thus he exhorts the *Thessalonians* to stand fast, and hold the Traditions which ye have been taught, whether by Word, or our Epistle (h). Thus we see the Traditions they had been taught by Word of Mouth, were to be held no less than those convey'd by Writing. And the same Apostle gives the same Charge to

(g) 1 Cor. xi. 2.

(h) 2 Thess. ii. 15.

Timothy : *Hold fast*, says he, *the Form of sound Words, which thou hast heard of me* (i). From hence 'tis plain, that if we are govern'd by *Scripture*, we must be govern'd by *Tradition* too. *Tradition*, when rightly stated, is an unexceptionable Rule; and to argue against it, is in effect to maim the Directions for Duty, and make one Part of the Will of God clash with another.

To apply this Reasoning somewhat farther : The Tradition for the *mixt Cup* is early, general, and uninterrupted : 'Tis contradicted by none, but the *Aquarian* Hereticks and the *Armenians*, who lie under Censure. Whereas the second Epistle of *S. Peter*, and the *Revelation* of *S. John*, were not receiv'd by all the Church in *Origen's* Time (k). Besides, the *Revelation* is omitted in the List of the *Canon* publish'd by the Council of *Laodicea* (l). I don't mention this, as if we had any Reason to question the Inspiration of those Writings : 'Tis only to shew, that those who reject the *Tradition* for the *Mixture*, must be forc'd to give up the Authority of these Books, and throw them out of the *Canon*.

(i) 2 Tim. i. 13.

(k) Euseb. H. E. lib. 6. c. 25.

(l) Anno 365.

And now to satisfy the Learned Answerer's Question, Why the Revival of Saluting with a Kiss, before we proceed to the Holy Eucharist; the Order of Deaconesses, and Love-Feasts, is not insisted on? These are Apostolical Usages, says he, why then is the restoring them not equally press'd with that of the Mixture in the Sacramental Cup (m)?

To this I answer: That these Customs, tho' mention'd in Scripture, are not mention'd as Commands and binding Rules for Practice. This is certain, as to the latter; and as to the Saluting with a Kiss, tho' S. Paul recommends it, *Rom. xvi.* he does not oblige them to practise this Ceremony, just before their Proceeding to the Holy Eucharist: Whereas I have prov'd from unquestionable Authority, that our Lord not only drank of the mixt Cup himself, but commanded his Disciples to *do the same in Remembrance of him*; that is, in Commemoration of his Death and Sacrifice *till his coming again*: This implies a perpetual Command, and a Law which shall not be broken. And as to the Business of Saluting, 'tis only a Mark of Friendship and Respect; 'tis chiefly to be govern'd by the Customs of the Country, and may be

(m) *No Reason, &c. p. 4.*

shewn by distant Postures as well as by Touch.

And as for the *Love-Feasts* before the Eucharistick Communion, they were only Practice without Precept, as far as it appears. This may be collected from *S. Paul's* Reproof of the intemperate *Corinthians* (n). *What! have ye not Houses to eat and to drink in?* As much as to say, they might take their Refreshment at Home, if they pleas'd; and that they were not obliged to eat or drink any more than of the consecrated Elements.

And then for *Deaconesses*, their main Business was to bring the Women to the Fonts, which were commonly Ponds or Rivers; here they undress'd, stood about them, and immerg'd them in the Water, after which they receiv'd and dress'd them. For in those early Ages, the Persons baptiz'd were mostly Adult, and Converts from the *Jewish* or *Heathen* Religion; but now this Sacrament is seldom administred to any, excepting Infants: And besides, the Custom of Immersion is alter'd into Sprinkling. This Change in the Age and Manner of Administration, has made the Office of *Deaconesses* in a manner useless;

(n) 1 Cor. xi. 22.

and when the Reason of a Custom expires, 'tis no Wonder the Practice should cease too. But,

Lastly, To speak to them all Three together : The Manner of *Saluting* above-mention'd, the *Love-Feasts*, and Office of *Deaconesses*, are only Appendages, Ceremonies, and exterior Things ; they don't affect the Substance of Religion ; there's no Bulk of Benefit, no lasting Reasons annex to them. Thus, when the Manners of People, and the Circumstances of Time are not the same ; when the Grounds of Practice fail, and the Reasons of the Custom expire, they may be changed for an Equivalent, and easily made up another Way : But when no less than the *Matter*, and consequently the Force of a Sacrament comes within the Question ; where the Pardon of our Sins, the Assistances of Heaven, and the Vitals of Religion are so nearly concern'd, the Case is quite otherwise. Here the Disproportion of the Instance will admit no Parallel ; here's no Liberty for Change or Omission ; here the best Way to secure the Advantage, is to tread in the Old Path, and keep close to the Institution.

The Learned *Answerer* would have it, that S. *Cyprian* has laid down a Rule, which takes off the Force of his Testimony ; and which

which is harder, 'tis in the same Place where he brings it for Reinforcement. This Holy Father, after he had several Times repeated his Assertion for the *Necessity* of the *Mixture*, " That our Lord had commanded it; that the Apostles had delivered'd the same Administration to the Church; that unless we mix the Sacramental Cup with Wine and Water, we don't follow our Saviour's Precedent, nor by Consequence keep his Command". To enforce this Reasoning, he subjoins upon the same Argument, *that only Christ is to be hearken'd to* (o); that is, because our Lord drank the *Mixture*, and commanded the Observance to the Church, therefore we ought to be govern'd by our Lord's Example and Appointment. Thus this Rule, *that Christ is only to be hearken'd to*, is brought to prove the *Necessity* of the *Mixture*: And from this Arguing, 'tis undeniably plain, S. *Cyprian* firmly believ'd, that our Lord had both practis'd and commanded the *Mixture*. And was not S. *Cyprian* in a better Situation to know the Truth of Matter of Fact, than the Learned of the present Age? Than those, who live almost 1500 Years behind him?

(o) *Quod Christus debeat solus audiri.* Epist. 63. ad Cæcil.

Would he speak in so decisive a Manner, without Evidence to support him? And is his Judgment and Belief so remarkably disproportion'd? His Learning and Life, I conceive, won't allow us to think thus indifferently of him. No; This Father had unexceptionable Authority for his Assertion: For, not to mention the Practice of the *Jews* at the *Paschal* Solemnity, he had the Testimonies of *Justin Martyr*, of *Irenaus*, of *Clemens Alexandrinus*, and 'tis probable a great many more, whose Writings are lost in the Conveyance: Now, all these Authorities affirm the *Mixture* our Saviour's Institution; to which we may add the Practice of the Church in *S. Cyprian's* time, for 'tis plain he was not singular in this Matter. From all these Considerations we may fairly conclude *S. Cyprian's* Rule will do his Testimony for the *Mixture* no Diservice.

The Learned Answerer alledges, That *since Communicating after Supper is mention'd in Scripture; that Water is not mention'd, but only the Fruit of the Vine*: From hence he conceives, if either of them were to be reviv'd, the Communicating after Supper ought to have the Preference (p). To this it may be return'd,

1st, That it has been prov'd from the *Jewish* Customs and Phraseology, that the *Fruit* of the *Vine* does imply a *Mixture* of Water; and that the earliest Fathers and Councils have understood our Saviour's Words in this Sense. And unless these Authorities are disprov'd, we can't pretend the *Scripture* says nothing of the *Mixture*.

2^{dly}, The Communicating *after Supper* imports nothing but a Note of Time, and is by no means intrinsical to the Sacrament. 'Tis not commanded in the Institution, and for this Reason the Church was govern'd by Convenience, and alter'd the Time to the Morning (q). Those things which don't enter the Essence, are left to discretionary Latitude, and the Appointment of Governors: Time, in the present Case, is only a circumstantial Consideration. Now, there is no arguing from Circumstance to Substance. We may as well plead for the Posture of *Recumbency*, and the Celebrating in an *Upper Room*, as for the Necessity of Communicating *after Supper*. But the *Water* being prov'd Part of the Sacramental *Matter*, and the *Mixture* the instituted Cup; How can the Wine be necessary, and the Water not so? And

(q) Tertull. de Coron. Milit.

what Liberty have we to leave out one Part of the *Matter*, any more than the other ?

To go on : The Communicating Infants in the Ancient Church, and now disus'd with us, is urged as an Argument against restoring the *Mixture*.

To this I answer, That the Custom of Communicating Infants falls short of the Authority for the *Mixture*, in several respects.

1st, We find no mention made of it before S. Cyprian, whereas the *Mixture* is vouch'd by *Justin Martyr*, by *Irenaeus*, and *Clemens Alexandrinus*, much older Evidence.

2^{dly}, S. Cyprian only gives an Instance of this Practice, but does not plead the Necessity, or enforce it from our Saviour's Command.

3^{dly}, 'Tis true, Pope *Innocent I.* in his Synodical Epistle to the Council of *Milevis*, positively declares Infants can't be sav'd without receiving the Holy Eucharist (†). And here the Learned Mr. *Wall* thinks it probable, " That this *Innocent* was the first, " who brought up the Doctrine of the " Necessity of this Sacrament to Infants ; " and that when *Innocent* had so determin'd,

(†) Apud *Augustin.* Ep. 93.

“ S. *Austin* oftener quotes him for it, than
 “ he does any Place of Scripture (s).

4thly, This Custom, notwithstanding the
 Pope's Decision, has been disus'd in the
Latin Church for 600 Years ; it has sunk
 in the Current of Time, and by the *An-*
swerer's Confession we hear no more of it
 in the *West*, since the beginning of the
 twelfth Century (t). On the other side,
Mixing Water with the Sacramental Wine
 has been all along the Practice of the Ca-
 tholick Church, from the beginning to the
 sixteenth Century. And thus his Instance falls
 short of *Vincentius's semper & ubique*, of be-
 ing *always and every where* receiv'd. Thus,
 we see, the *Mixing* Water with the Wine,
 and Communicating Infants, is no parallel
 Case. There lies a Disparity upon three
 Branches of the Question, and all to the
 Disadvantage of the latter. I grant, Giving
 the Holy Eucharist to Children is a Usage
 still continued in the *Greek Church* (u).
 And if the Learned *Answerer*, and those
 of his Sentiment, are willing to revive it,
 we shall not differ about it.

And now I can't help thinking, that the
Answerer, notwithstanding his Hopes to

(s) *History of Infant-Baptism*, Edit. 2. p. 514.

(t) *No Reason*, &c. p. 15.

(u) *Orthodoxa Confessio Catholicae Ecclesiae Orientalis*. Lipsiæ.

the contrary, *has said* several Things disagreeable to *S. Cyprian's Reputation* (w). For he makes him take up the Tradition without any good Ground: He supposes him falling foul upon his own Rule: He makes him positive without Proof, and urge our Saviour's Practice and Command for the *Mixture*, when his Evidence is scanty and conjectural. Now, what is this less than charging the *Holy Father* with Weakness and false Vouching? If these are not severe Imputations on the *Martyr's* Memory, I'm altogether unacquainted with Description.

The Learned *Answerer* owns, That if he could find the *Mixture* enjoyn'd by our Saviour's Institution, he should easily give up the Cause (x). Now, if our Blessed Saviour drank the *mixt* Cup himself, 'tis plain we ought to drink it so too; for he commanded his Disciples to do what He had done. But that our Lord drank the Cup *mixt*, I conceive, is evident from the Palchal Custom, from the Phraseology of the Jewish Language, and from the Testimonies of the highest Antiquity; from the *Fathers*, who 'tis next to impossible should be mistaken about Matter of Fact. To prove the *Jews* mixt Water with their

(w) *No Reason*, &c. p. 18.

(x) *Id.* p. 19.

Wine at the Paschal Festival, the Authority of *Maimonides* and the *Talmud* were alledg'd : To this the Learned *Answerer* opposes *Buxtorf* in his Book *de Synagoga Judaica* ; but he is quickly sensible, *Buxtorf* is by no means a Counter-Balance to the Evidence on the other side ; and therefore I can't take his ordering him to withdraw, as any Point of Courtesy. Therefore, if our Saviour settled the Eucharistick Sacrament upon a Resemblance with the Paschal Solemnity ; if the *Jews mixt* Water with their Wine at this Festival ; if they call'd Wine thus diluted the *Fruit of the Vine* ; if we have no Reason to question, but that our Lord, when he kept the Passover, made use of the same Drink which was customary upon that Occasion : If the Case stands thus, can we avoid concluding the Cup was *mixt* in the Institution ? especially, considering we have the Sentiment and Practice of the whole Church for more than 1500 Years to make good our Inference ?

The Learned *Answerer* objects, we can't necessarily infer the *Mixture of the Eucharistick Cup* from that of the Paschal, because the Eucharist was not instituted till the Paschal Supper was over (y). But does not

(y) *No Reason, &c.* p. 22.

the Force of the Argument lie the other way ? For the Scripture gives not the least Hint of any new Provision, of any Change in the Entertainment for the Eucharist ; 'Tis most reasonable to suppose it the Remainder of what was prepar'd for the Passover ; and since the Paschal Cup was *mixt*, the other must be so too.

The Learned *Answerer* objects, he does not find that our Saviour ever gave the Name of the Cup of Blessing to the Sacramental Cup, but only the Apostle S. Paul calls it so (z). And is not the Apostle's Testimony unexceptionable ? Was not S. Paul an inspir'd Writer ? And does he not, with respect to the Holy Eucharist, assure the *Corinthians*, that he receiv'd of the Lord what he deliver'd to them (a) ? However, the Apostle, continues the *Answerer*, calls the Sacramental Cup, the Cup of Blessing, from the Blessing pronounc'd upon it, and not with respect to any Mixture. Granting this, his Conclusion won't follow. For, if the Eucharistick Cup answer'd to the Jewish Cup of Blessing, as has been made good by sufficient Authority (b), to which we add that of the Learned *Hammond* (c) ; if 'twas a

(z) *No Reason*, &c. p. 24.

(a) 1 Cor. xi. 23.

(b) *Reasons*, &c. p. 6.

(c) *Amor. e. in* 1 Cor. x.

Remainder of the Paschal Provision, and the Paschal Cup of Blessing was not without *Mixture*; 'twill follow of Course, that the Eucharistick Cup was *mixt* likewise. And therefore its being call'd *the Cup of Blessing* from the Hymn or *Blessing* pronounc'd, and not from the *Mixture*, can do the *Answerer* no Service.

The *Reasoner* observ'd, "Our Saviour" was Antitype to *Melchizedeck*, and that "*Melchizedeck* offer'd nothing but Bread and Wine, as far as we know (*d*)."
This Reasoning, in Proof of the Eucharistick Sacrifice, the *Answerer* endeavours to turn upon him against the *Mixture*. But here this Learned Gentleman is desir'd to remember,

1st, That where *Melchizedeck* is said "to offer Bread and Wine, and nothing else, as far as we know"; the Meaning is, that we don't read in *Scripture* that *Melchizedeck* offer'd any *bloody* Sacrifices (*e*).

2^{dly}, 'Tis most probable *Melchizedeck* offer'd what was generally drank in those warm Climates, which was, and is still, Wine diluted: I say, this is most probable; because those who assisted at the Sa-

(d) *Reasons*, &c. p. 28.

(e) *Neque carnis & sanguinis victimas immolaveris Melchizedeck.* Hieron. ad Evagrum.

crifice; refresh'd themselves with the consecrated Entertainment.

3dly, Supposing, which can never be prov'd, that *Melchizedeck* sacrific'd with undiluted Wine, 'twill not follow the Eucharistick Cup was likewise unmixt : Our Saviour's being an Antitype to *Melchizedeck*, does by no means infer this Consequence. For, the Learned *Aufwyer* knows, there's no Necessity the Type and Antitype should agree, or be the same in every Particular. So far from this, that I believe he will find it hard to furnish a single Instance with such an entire Conformity. For the Purpose : Our Blessed Saviour was an Antitype to *Joshua*, Must our Lord therefore answer *Joshua* in every Part of his Character ? Far from it. *Joshua* procur'd Empire and Temporal Greatness, but our Saviour declares his Kingdom to be not of this World : *Joshua* exterminated his Enemies, and pursu'd them with Fire and Sword ; but our Saviour reprov'd his Disciples for their sanguinary Request, and lets them know he did not come to destroy Mens Lives, but to save them (f). And this may serve to disappoint his Reasoning from the Antitype to the Type in the Case before us ; especially, considering the Rea-

(f) S. Luk. ix. 56.

soner has prov'd, our Saviour's last Supper went upon a Conformity to the *Jewish* Passover : And to this the *Answerer* seems to agree. He grants, *our Saviour grafted his Religion upon that of the Jews ; that he accommodated himself in many Cases to their Usages and Expressions ; and so, says he, he might do in the Instance before us* (g).

The Learned *Answerer's* next Attack is upon the *Apostolical Constitutions*. And here he is not pleas'd to attempt the disproving their Antiquity : But then he conceives he has weaken'd their Testimony, by shewing the Mistakes in the two early *Traditions* of *Papias* and *Pope Victor* (h). But since I have broken the Force of those two Instances, he must rally his Objection, before he can argue from them.

To the Authorities for the *Mixture*, cited from the Liturgies of *S. Basil* and *S. Chrysostom* ; the *Answerer* takes Notice, that *Dr. Cave* complains of them as interpolated ; and *Du Pin* reckons them such of these *Fathers Works*, as are either spurious or doubtful (i). They are interpolated ; that is, some Passages are thrown in by later Hands : But does not this suppose the greater Part of them Genuine ? And how

(g) *No Reason, &c.* p. 23.

(h) *Id.* p. 25. (i) *Id.* p. 27.

then are they to be distinguish'd? Easily enough. Those Passages, which agree with the Doctrine and Practice of the Church in S. Basil's and S. Chrysostom's time, we have no Reason to suspect interpolated. Now, since nobody questions these *Liturgies* being drawn up by S. Basil and S. Chrysostom; since the *Mixture* was universally us'd both in their Time, and in all the Centuries before them; since it had been declar'd our Saviour's Institution by Primitive Authority: Since the Case stands thus, how can we imagine they should omit mentioning the *Mixture* in these *Liturgick* Offices?

The third Council of Carthage, which declares the *Mixture* our Lord's Appointment, is given up by the Learned Answerer: He owns the mixt Cup may be inferr'd the Custom of that Time, and that the Council thought it NECESSARY (k). And is not so unanimous a Resolution for the Necessity of the *Mixture*, is not the Testimony of a whole Synod considerable Evidence? Its being only a Provincial Synod (l) does not affect the Strength of the Testimony; neither the Bishops Honesty, nor their Knowledge can be any more suspected here, than if they had met in a General Council.

(k) *Ibid.*(l) *Ibid.*

But if greater Numbers are still desir'd, we have more than 200 Bishops at the *Quinisext* Council in *Trullo*, attesting the same Point.

Now here are singular Efforts made to perplex the Sense, and disarm the Authority of this Council.

1st, 'Tis alledg'd, that one *Longus à Coriolano* complains the *Acts* of this Council were corrupted in many Places (m). But the *Answerer* does not tell us, *Coriolano* has prov'd this Charge upon any Particulars; much less upon the Point in Question. This general Complaint therefore, without Instance to support it, ought to go for nothing. But farther, *Longus à Coriolano* only complains, that the *Acts* of this Council were corrupted (n). Now, the Reader may please to observe, that the *Acts* and *Canons* of Councils are distinct Records: The *Acts* are the History of the Process and Debates; the *Canons* are Decrees of Faith, and Regulations of Manners. The *Acts* of the first *Nicene* and *Constantinopolitan* Councils are lost, tho' the *Canons* are come down to us. The *Canons* and *Acts* being thus different Memoirs, we can't infer the Interpolation of the first from that

(m) *Id.* p. 28.

(n) *Ibid.*

of the latter : And thus much for *Longus à Coriolano*.

The Authority of the Decreeing Part of this Council being thus disengaged from Exception, we must now proceed to examine the Meaning of the thirty second Canon. And to shew the Sense of these *Fathers* is unquestionably clear for the *Mixture*, I shall once more lay the Translation of the Canon before the Reader with some short Remarks.

The Council takes Notice, “ That they
 “ understand the *Armenians* communicate
 “ only in Wine, without mixing Water
 “ with it ; and that they pretend the Au-
 “ thority of *S. Chrysostom* for this Practice.
 “ But this, as they continue, is a great Mi-
 “ stake : For when *S. Chrysostom* govern’d
 “ in their Church, he order’d Water should
 “ be mixt with the Sacramental Wine, to
 “ represent the Blood and Water which
 “ flow’d from our Saviour’s Side. — And
 “ that in every Church, famous for Spirit-
 “ ual Directors, the same (o) *Divine Ap-*
 “ *pointment* is observ’d. That *James*, our
 “ Lord’s Brother, and first Bishop of *Je-*
 “ *rusalem*, and *Basil*, the celebrated Arch-
 “ bishop of *Cæsarea*, have in their Litur-
 “ gick Offices order’d the *Mixture* of Wine

(o) Ἡ θεοσδοσία αὐτῇ τὰς ἐκ κερατῶν.

“ and

“ and Water in the Eucharistick Sacrifice:
 “ And that the Holy Fathers, assembled in
 “ the Council of *Carthage*, decreed the same
 “ Thing (p).

To go over the Particulars a little : In the first place, the Council sets forth the Practice of the *Armenians* : They tell us, these Christians offer'd the Eucharistick Sacrifice without *mixing* Water with the Wine : This Practice is censur'd, and S. *Chrysostom*'s Authority they went upon; shewn to be a Mistake. After this, the Synod cites the written Regulations of S. *James* and S. *Basil* for the *Mixture*. The third Council of *Carthage* is likewise cited for the same Purpose; and this they call a *Divine Appointment*. Then follows the Decree in these Words : “ If any Bishop or Priest does not administer according to the Apostles Order, let him be depos'd *. ” And what was the Apostles Order ? They tell us just before, 'twas to mix Water with the Sacramental Wine; and for this they cite the Liturgick Regulation of S. *James*, our Lord's Brother. What Language can make the Meaning of the Council plainer than this ? The

(p) Bevereg. Pandedt. Canon. Vol. I. p. 192.

* Εἰ τις ἐν Ἐπίσκοπῳ ἢ Πρεσβυτέρῳ μὴ κατὰ τὴν ᾠδουμένησαν ὑπὸ τῶν Ἀποστόλων περὶ τῆς ποίης, &c.

Commentators are far from imagining our *Answerer's* Construction.

Balsamon informs us, " That the *Armenians*, together with other Heresies, us'd
" only Wine in the Holy Mysteries : And
" that the Council confuting their Errors
" above-cited, decreed those Bishops and
" Priests should be depos'd, who consecrated *without a Mixture*. (q)

Zonaras reports, " That the Church believ'd *mixing* Water with the Wine in
" the Holy Mysteries altogether *necessary* (r).

Aristanus agrees with the other two, and
" says, That the *Armenians* mistaking *S. Chrysostom's* Reasoning against the *Hydroparastates*, offer'd only Wine in the Eucharistic Cup : And that this Heterodoxy of theirs was refuted by the Council, and
" condemn'd to the Punishment already
" mention'd (s). " And here *Longus à Coriolano* concurs with the rest, which by the way is a good Argument he had no Suspicion of this Canon's being interpolated.

However, the *Answerer* will have it, that *this is contradicting, not abridging this Part of the Canon* (t). Let us then go over the

(q) *Bevereg. Pandect. Canon. Vol. I. p. 192.*

(r) *Id. p. 193.*

(s) *Id. p. 194.*

(t) *No Reason, &c. p. 30.*

several

Nov
niti
form

several Branches of the Canon, and see what Coherence the *Answerer's* Translation will afford us. The Council then tells us, " That the *Armenians* us'd only Wine in the Eucharist : That this wrong Practice went upon a Misconstruction of S. *Chrysostom's* Exposition of S. *Matthew* : That this Father us'd the *Mixture* ; that all the famous Bishops in Christendom did the same ; and that 'twas commanded by S. *Basil*, and S. *James*, our Lord's Brother. Therefore, if any Bishop or Priest having mixt (as the *Answerer* interprets) Water with the Wine, does thus offer the unblemish'd Sacrifice, &c." that is, " If any Bishop or Priest stands off from the *Armenian* Heterodoxy ; if they presume to govern themselves by the Practice and Authority of S. *Chrysostom* and S. *Basil*, of the Council at *Carthage*, of all the famous Bishops of the World, and particularly of S. *James*, first Bishop of *Jerusalem* : If they are thus bold to follow these Authorities, to dissent from the *Armenians*, and mix Water with the Wine, let them be depos'd, as Persons that represent the Mystery imperfectly, and innovate upon what was deliver'd ". Now, what is this, but to make the *Definitive Part* contradict all the Reasons for forming it, and fly in the Face of the noble

ble Authorities alledg'd? This is in effect no better, than to put up the *Council* in a dark Room, and expound them into Nonsense and Distraction: This is Riding at full Speed out of their Wits; What Fever or Frenzy can exceed it? And yet the *Answerer* is pleas'd to say, that the Forbidding the *Mixture* is the *natural and genuine Translation of the Words* (u). If this is the Sense of the Decree, I say still these two hundred Bishops broke out of some Mad-House, and ran into the Emperor's Palace, where his Majesty was so kind as to let them sit with the Character of a Council.

But the Learned *Answerer* at last seems willing to allow the Fathers in *Trullo* common Sense, and that they really design'd to condemn the Communicating in the Cup with *Wine only* (w). But then he offers something by way of *Abatement of the Force of the Canon*. He tells us from *Nicephorus*, That the *Armenians* communicated
 “ in unleavened Cakes, and with Wine
 “ not diluted with Water; and that they
 “ design'd hereby to intimate, there is but
 “ one Nature in Christ. And if this were
 “ the true Cause of their abstaining from

(u) *No Reason*, &c. p. 29.

(w) *Id.* p. 31.

“ Water, ’tis no Wonder the Council
 “ should detest such Abstinence, not so
 “ much barely for the Want of the Water,
 “ as because of the wicked and pernicious
 “ Principle from whence they refus’d it.”
If this were the true Cause of their abstain-
ing from Water, &c. The Answerer seems
 to doubt it was not, and he is much in the
 right; for the Council brings in no such
 Charge against them. Their Censure goes
 plainly upon other Grounds; and they tell
 us the Armenians mistook their Way by
 misconstruing S. Chrysostom, and running
 too far from the Aquarian Heresy. Be-
 sides; the Answerer’s Testimony from Ni-
 cephorus says nothing of their being con-
 demn’d, for intimating there is but one Na-
 ture in Christ. The Answerer is not un-
 appriz’d of these Matters; his Reliance up-
 on the Instance is proportionably slender.
 He thinks, *if the Cause of abstaining from*
the Water, mention’d by him, was the true
one, the Council’s Censure of the Armenians
might proceed not so much barely for Want
of the Water, as because of the wicked Prin-
ciple. Not so much barely for Want of the
Water; which plainly implies, the Want
of the Water was one Reason why the
Council condemn’d the Armenians, tho’
not the only one. This is sufficient for my
Purpose; tho’, after all, the Grounds of
 G the

the Council's Censure are not to be extended beyond the Reasons assign'd by it.

And before I proceed, I desire the Learned *Answerer* would remember, we have the Authority of this Council to prove the Passages for the *Mixture* in *S. Basil's* and *S. Chrysostom's* Liturgies not interpolated.

His last Business with this Synod is to make a Recital of Restraints about *Marriage, Ordinations, &c.* And here he is "persuaded the Advocates for the *Mixture* will not concern themselves to have them reduc'd to Practice: How then comes the Authority of the Council to be so much more insisted on for the thirty second Canon, than for the third, the twelfth, or the fifteenth" (x)? To this it may be return'd,

1st, That supposing the *Advocates* for the *Mixture* should be embarrass'd about some of the Canons recited, this would be no Authority for him to set aside the thirty second: For, how their breaking one Canon should be a Licence for him to break another, is farther than I understand.

2^{dly}, To give the *Answerer* some Relief, who wants it no less than the *Advocates*, we are to consider that these Re-

(x) *No Reason, &c.* p. 33.

straints point only upon Branches of Discipline : But Discipline is alterable at Pleasure, and was never the same in all Times and Places (y). This Synod, for Instance, relaxes upon some Regulations of the Council of *Neocæsarea*.

3dly, 'Tis not unlikely, but that these *Trullan* Fathers may have laid their Hands upon some Natural Rights, some unalienable Privileges; which tho' they may lie under Temporary Restraints, 'tis not in the Church's Power to bar any Person wholly from them (z).

4thly, The Council in *Trullo* was never receiv'd by the *Western* Church, and therefore by the *Answerer's* Reasoning upon the third Council of *Carthage*, it can't be obligatory out of the Eastern Provinces (a). And thus,

5thly, This Council is cited only for Evidence, and not for binding Authority : These Fathers are consider'd as *Witnesses*, and not under a Legislative Character. And, I hope, the *Testimony* of two hundred Bishops is good Proof for Matter of Fact, and may be allow'd to pass in a Christian Court.

(y) *Socrat. H. E. lib. 5. c. 22.*

(z) See the Supplement to *English Morery, Article Celibacy.*

(a) *No Reason, &c. p. 27.*

To prove our Blessed Saviour instituted only Wine for the Sacramental Cup, the Learned *Answerer* argues, that *this was the proper Representation of his Blood, and that Water has no Resemblance with it* (b). If the Cup was all Water, I grant the Emblem would be somewhat faint. But since Wine is the main Ingredient, since the Colour remains red and unchang'd, the Representation is as lively, as if the Cup had been uncompounded. To this I may add, that both *S. Cyprian* (c), and the thirty second Canon of the *Trullan Council*, give us to understand, that the *Mixture* has a farther Significancy, and represents the Blood and Water which flow'd from our Saviour's Side (d). And over and above, the Council tells us from *S. Chrysostom*, that Administring without the *Mixture* was a direct Contradiction to *Apostolical Tradition*.

The Author of the *Reasons*, &c. observ'd, that Wine, or the *Fruit of the Vine*, is only mention'd in Scripture, because Wine was the principal Ingredient. This the *Answerer* takes to be begging the Question, because there is no-

(b) *No Reason*, &c. p. 33.

(c) *Epist.* 63. Edit. Oxon.

(d) *John* xix. 34.

thing in *Scripture* to prove it (e). Because there's nothing in *Scripture* to prove *Scripture*, must we not therefore believe it the Word of God? I have evinc'd the *Mixture* from the earliest Authorities, from successive and uncontroll'd Tradition; and, I suppose, that may be allow'd good Evidence, where there's nothing in *Scripture* to contradict it.

But, "'Tis strange to think, continues the *Answerer*, "that all the necessary Ingredients of the Institution should not be expressly declar'd: For, how could our Saviour expect his Disciples should perform as they ought, if he conceal'd some Part of it from them" (f)? To this it may be reply'd,

1st, That there's no Necessity of Consequence in this Supposition. There might be something conceal'd at the Institution, which was afterwards communicated at the sending of the Holy Ghost. They could not bear some significant Discoveries, when our Saviour was with them; but then they had the Promise of a Comforter, who was to guide them into all Truth (g). But

(e) *No Reason*, &c. p. 34.

(f) *Id.* p. 35.

(g) *John xvi.* 12, 13.

2dly, To affirm our Lord *conceal'd* any Part of the Eucharistick Institution from his Disciples, is begging the Question with a Witness. For, did not the Disciples bring in the Provision, and *make ready the Passover* (h)? Were they not all present at the Entertainment, and receiv'd Part of it? How then could they be unacquainted with what pass'd before them, and be ignorant of the Ingredients in the Sacramental Cup?

But farther, the *Mixture* is not without Authority from *Scripture*. The Cup our Saviour drank, is call'd *the Fruit of the Vine*. Now, the *Jews* at their Passover call'd it *the Fruit of the Vine*, tho' 'twas mixt with Water. The *Answerer* grants this, but "thinks there's a great Difference between Reporting the Use of a Rite, and the Institution where Direction is to be given for continual Performance" (i). Here the Learned *Answerer* seems somewhat dark and involv'd. To set open his Meaning somewhat farther to the Reader: I desire to know then, whether the *Jews* did not call the Paschal Cup *the Fruit of the Vine*, tho' 'twas mixt with Water? He admits it. Was not our

(h) *Matt. xxvi. 19.*

(i) *No Reason, &c. p. 36.*

Blessed Saviour a *Jew*, and did he not speak the Language of his own Country? This must be allow'd. Did not our Lord institute the Holy Eucharist upon a Resemblance with the Paschal Solemnity? This, besides good Authority for the Affirmative, is not deny'd by the *Answerer*. Have we not then great Reason to conclude, that what our Saviour calls *the Fruit of the Vine*, had a *Mixture* of Water in it? And in this Sense I have shewn it has been all along taken by the Catholick Church.

But *Water* is not expressly mention'd by the *Evangelists*. This Objection being fore-seen by the Author of the *Reasons*, &c. he reply'd, (k) "That when *Moses* "sprinkled the People with the *Blood* of "the *Covenant* (l), there is no mention "of Water being mixt with it: And yet "the Apostle assures us, that *Moses* took "the *Blood* with *Water* (m). To this the *Answerer* returns,

1st, That these *Particulars*, and one more, are set down in (n) *Leviticus* (o). But here we may observe, that the Matters of Fact, reported in *Exodus* and *Leviticus*, are quite

(k) *Reasons*, &c. p. 9.

(l) *Exod.* xxiv. 6, 8.

(m) *Heb.* ix. 19.

(n) *Levit.* xiv. 6.

(o) *No Reason*, &c. p. 37.

foreign to each other. That in *Exodus* mention'd by the Apostle, relates to the *Blood of the Covenant*, in which Solemnity all the People had a Share ; whereas, the other in *Leviticus* only describes the Manner of cleansing a Leper. The Cases being thus widely different, no Inference can be drawn from thence.

2dly, The Learned *Answerer* objects, " That the Apostle tells us only what "*Moses* had done formerly, which is a " very different Case from that of our Sa- " viour's declaring his Appointment for " the future" (p). That our Saviour has declar'd his Appointment, that the Apostles saw and practis'd it, and that the Church has all along understood this Appointment for the *Mixture*, I have already prov'd ; and that is enough for my Purpose. But *Moses* " being divinely inspir'd, " knew what he had to do ; whereas we " have no other Means of coming to the " Knowledge of our Duty, but by the Di- " rections given us in Scripture" (q). We have no plain Directions in Scripture for changing the Festival of *Saturday* into *Sunday*, much less is there any Precept for this Alteration ; therefore, by the Learned *Answerer's* Argument, we are not obliged to

(p) *Ibid.*(q) *Ibid.*

keep *Sunday*. But then as to the *Mixture*; there is a Precept accompanying the Institution: Our Saviour bid the Apostles *DO THIS*, that is, what he had done before: And that our Lord both drank and commanded the *Mixture*, I have already prov'd from some of the earliest and greatest Authorities. And as to the Advantage of *Inspiration*, the Apostles were inspired no less than *Moses*; and so was the Church for some time after. *Irenaeus* assures us, the Christians in his Time had an open Communication with Heaven, and were endow'd with all Kinds of Supernatural Assistance: They had the Spirit of Prophecy, and predicted future Events: They cur'd Diseases by Laying on their Hands: They dispossest'd Devils; and rais'd the Dead, who liv'd many Years after: They press'd into the Retirements of the Heart, discover'd People's Thoughts, and explain'd the Mysteries of the Gospel. And, which is more, these wonderful Performances were common to the whole Church, and done all *Christendom* over (r). Now, 'twas in this Age the Sacramental Cup was mixt. 'Twas this *Irenaeus*, who tells us our Saviour call'd this *Mixture* his Blood. And could they mistake our Saviour's Institu-

(r) *Iren. lib. 2. cap. 56. Euseb. H. E. lib. 5. cap. 7.*

tion, when his Spirit was thus plentifully poured out upon them? Could they wander into Error with this Supernatural Light thus blazing about them?

But Daille, continues the Learned Answerer, says, *The Apostles did not give the least Intimation of the Mixture (s)*. But Justin Martyr, where he gives the Emperor an Account, that the Bread, Wine, and Water, were Eucharistized or Blessed; so here, by the way, we may observe, the Water was Blessed no less than the Bread and Wine: Where this Father, I say, gives this Account, he adds, that our Saviour commanded his Apostles to celebrate in the same Manner. And if our Saviour commanded them to consecrate with the Mixture, without doubt they did it. And that the Church in Justin Martyr's time could not be ignorant of the Apostles Practice, has been sufficiently made good. In short, we have Daille on one side of the Question, and Justin Martyr (not to mention the rest) on the other: Justin Martyr, who, as Photius speaks, was little behind the Apostles, either in Time or Value *. Against this celebrated Father, Daille's Testimony is produced: Daille, an Ant-Episcopal Divine, who liv'd fifteen hundred

(s) *No Reason*, &c. p. 38.

(*) *Biblioth. Cod.* 234.

Years after the Martyr. And therefore, in the *Answerer's* Words, tho' in Contradiction to his Argument, whether *St. Justin's* or *Daillee's Authority* is chiefly to be attended to, is no difficult Matter to determine.

'Tis observ'd in the *Reasons*, &c. from the *Talmud*, that the *Jews* call'd the *mixt Cup* the *Fruit of the Vine*. But that they did so in our Saviour's time, the *Answerer* would be glad of some earlier Testimony. To satisfy him in this Matter, he may please to recollect, that the *Talmud* is a Collection of the Religious Ceremonies and Law of the *Jews*; that 'twas drawn up by the Learned of that Nation about the middle of the fifth Century; that it refers to Customs and Expressions much ancients than our Saviour's Incarnation; that we have no Reason to question, but that these Learned Compilers understood the Language of their Ancestors, especially in Phrases relating to the *Paschal Solemnity*. But, I need say no more, for the *Answerer* is willing to admit the *Talmud*; but then adds, that the *Talmud's* calling the *mixt Cup* the *Fruit of the Vine*, is no Proof our Saviour did so too. (1). This Proof, in Concurrence with the rest, I take to be a

(1) *No Reason*, &c. p. 39.

good one; and shall refer the Reader to what has been said already. But, perhaps the Jews might not call a mixt Cup the Fruit of the Vine (u): Tho' Maimonides and the Talmud, that is the best Jewish Authorities, say they did. Perhaps, as the Answerer goes on, our Saviour might not have his Cup mixt, tho the Jews had theirs: And perhaps, if our Saviour's Cup was mixt, he might not design to enjoin it as such (w). That our Saviour enjoin'd his own Institution, is plain both from the Evangelists and the Reason of the Thing: And that the Mixture was Part of the Institution, has been shewn already. And here I desire the Learned Answerer would reflect what a slender Foundation, even by his own Reasoning, he stands upon: He produces nothing but Conjecture upon Conjecture against the Mixture: He offers nothing but bare Possibilities in Disproof: And is this a Counter-Balance to the Jewish Customs and Phraseology, to the constant Doctrine and Practice of the Christian Church? And since there is no Proportion between the Negative and Affirmative Proof, who would not follow the clearest Direction, and range himself on the safer Side?

(u) Ibid. p. 40. (w) Id. p. 40.

But the *Answerer* observes, Dr. *Lightfoot* reaches, "That tho' the *Jews* mingled Water with their Wine, yet he owns 'twas not so necessary, but that if a Man drinks Wine not mingled, he has perform'd his Duty; and why then has not a Christian perform'd his, when only in Wine?" To this it may be reply'd,

1st, That this was but a lame Performance. For the *Jews* reckon'd the Mixture an Emblem of their Freedom, and that their Rescue from the *Egyptian* Slavery was not well represented without it (x). And having this Notion, we may conclude, they very seldom or never drank their Wine without Water upon such Occasions.

2^{dly}, The Mixture seems uncommanded by the *Mosaick* Institution, and rested mostly upon Custom; but, as I have prov'd from good Authorities, 'tis enjoin'd by the *Christian*: This makes a sufficient Difference, and bars Liberty in the latter Case.

Farther: Dr. *Lightfoot* affirms, That the Wine our Saviour made use of at the Institution of the Eucharist, was mixt with

(x) *Reasons, &c.* p. 5.

Water, if our Lord conform'd to the Custom of that Nation; which, says he, we have no Reason to question. And as a supplemental Proof to what he had commented upon *S. Matth. xxi* he cites *Bab. Berachoth*, Fol. 50. The Passage is this: *The Learned Jews agree with R. Eliezer, that the Cup of Blessing is not to have the Benediction pronounced over it, till 'tis mixt with Water* (y).

To prove the *Fruit of the Vine* mention'd by our Blessed Saviour, imply'd a Mixture; 'twas argued, that when Water was mixt with the Wine, the Jews call'd it the *Fruit of the Vine*; but when 'twas drank unmixt, they term'd it the *Fruit of the Tree* (z). That this Distinction was ancient and common too, appears from *Dr. Lightfoot*; neither has the *Answerer* offer'd any thing to the contrary. His next Effort is somewhat extraordinary. *If the Jews*, says he, *would talk impertinently, I can't think it necessary our Lord should do so too* (a). This Turn is a great deal too strong: I'm sorry to see him venture thus far. But after all, where lies the Imperti-

(y) *Lightfoot* Horæ Hebraicæ in 1 Cor. xi. 25.

(z) *Lightfoot* Horæ Hebraicæ in *S. Matth.* p. 298. *Responsa*, &c. p. 9.

(a) *No Reason*, &c. p. 42.

nence? Won't the *Answerer* give the *Jews* Leave to settle their Language, to assign the Notes of Distinction, and mark their Thoughts as they please? The Phraseology of Nations is extremely different, especially the *Eastern* and *Western*. The *Eastern's* Expression is often remote from our Turn, and sounds foreign to the *Europeans*. To give some Instances from the *Old Testament*: Here we meet with the *Mountains of the Lord*, the *Trees of the Lord*, and the *Rivers of the Lord*. And what are all these, but great ones in their Kind? I hope, this Gentleman won't carry on his Reasoning, and demand why should one River be thus distinguish'd from another? Is not a Little Stream the *Lord's River*, as well as a Great one? Thus, that which is call'd the *Fire of God* in *Job* (b), was certainly of *Satan's* kindling. The Meaning is, 'twas a great Fire, and burnt up the *Sheep and the Servants*. To give one Instance from the *New Testament*: *Moses* is said to be ἀγῆος τῷ Θεῷ, handsome to God, that is, very handsome (c). In short, we may almost as well expect the Elevation of the Pole should be equal in *England* and *Palestine*, as that the *Phraseology* should be the same; and that the *Sun* and *Moon* should make the same Impression

(b) *Job* i. 16.(c) *Acts* vii. 20.

in one Country, as it does in another. Since therefore the *Jews*, distinguish'd Diluted from Undiluted Wine, by calling one *the Fruit of the Vine*, and the other *the Fruit of the Tree*; what Reason is there to suppose, our Saviour should cross upon the Language, and speak out of the Custom of the Country?

'Tis said in the *Reasons*, &c. "That S. *Luke* describes, the Eucharistick Institution more at length than S. *Matthew* and S. *Mark*": Yes, more at length in Things, tho' not in Words: I say, in Things; because S. *Luke* mentions two Cups, whereas the other Evangelists mention but one.

To *Plutarch's* saying, Το κραμα, κρατος κλειον μετεχον υδατος, οινον καλουμεν We call *Krama*, or a Mixture of Wine and Water, *Wine*; tho' the greatest Part is *Water*. To this the Learned *Answerer* replies, "That this imports no more, than that such a Mixture may sometimes be term'd *Wine*" (d). Under Favour, it does import more: It imports, that such a Mixture was commonly call'd *Wine*. But then *Wine*, says the *Answerer*, does not necessarily import a Mixture. But, tho' *Wine* does

(d) No Reason, &c. p. 45.

not

not always import a *Mixture*, *ὑπόμειγμα* does: And I have already prov'd from *Justin Martyr*, that *ὑπόμειγμα*, or the *Mixture*, was the Eucharistick Cup the Christians receiv'd.

The Learned *Answerer* asserts, " That Dr. *Lightfoot* makes the *Mixture* only a convenient Rite, as being requisite for Health, and avoiding Drunkenness " (e). But, he seems to have forgotten, that *Lightfoot* reports, from the *Talmud* and *Maimonides*, that the *Jews* thought their Deliverance from *Egypt* imperfectly represented without the *Mixture*: And besides, I dare promise for him, he does not think our Saviour drank diluted Wine to prevent Intemperance. But he thinks, the *Mixture* may be omitted in other Places, that is, in colder Countries, where the Wine is not so intoxicating. To this I reply, that the Sacramental Cup was no where drank in such large Proportions, as to endanger Sobriety, tho' never so generous, and undiluted: And therefore this could not be the Reason of the *Mixture*. Besides, if *Water* may be omitted, why not *Wine*; since I have prov'd both of them made use of in the Institution? I say, why may not any other Li-

quor do as well as Wine, especially in Countries where there is no Vintage?

His saying, "We hear nothing of a Cup purposely mixt for this Use, till the Apostolical Constitutions", is a great Mistake, as appears plainly from the Testimonies of *Justin Martyr*, *Irenaeus*, *Clement Alexandrinus*, and *S. Cyprian* above cited.

He asserts, "That it must needs be concluded from *Exodus* xii. 15. that the Bread our Saviour blessed and brake, could be no other than what was unleaven'd (f). In like manner, Suppose our Saviour to have taken a mixt Cup for no other Cause but that it was ready, there is no good Reason can be given, why one should be of more lasting Obligation than the other" (g). To this I answer,

1st, That it does not appear our Saviour kept the Passover with unleaven'd Bread. To make this out, we are to observe, that our Saviour's Passover was not kept according to the Rule prescrib'd in *Exodus* xii. That our Saviour did not eat the Paschal Lamb, is plain: For the Jews fourteenth Day, on which the Lamb was to

(f) Id. p. 47.

(g) Id. p. 48.

be kill'd, began at the Sun-set of the thirteenth. Now the Lamb was to be eaten on the fourteenth at Night : That is, not in the Night in which the fourteenth Day began, but in the Evening following, at the Close of the fourteenth Day (*b*). But our Saviour was to suffer the next Day, and therefore kept his Paschal Solemnity the Night before the time appointed in *Exodus*.

Farther : By the *Mosaick* Law the Paschal Lamb was to be kill'd by the *Levites*, and sacrific'd in the Temple at the Evening of the fourteenth Day (*i*). Neither of which Regulations were practis'd at our Saviour's Passover.

Besides, as the Learned *Hammond* observes, 'twas not necessary their Houses should be clear'd of all *Leaven'd Bread* till the Evening of the fourteenth Day, when the Lamb was to be eaten. Our Saviour therefore keeping the Paschal Feast the Night before, it does not appear there was any Obligation to make use of *unleaven'd Bread*. And suppose there was, God may dispense with his own positive Laws, tho' nobody else can. And that he did not do so in this Case, is more than

(*b*) *Exod. xli. 8. Hammond Annot. c. on Mark xiv.*

(*i*) *2 Chron. xxxv. 6. Deut. xvi. 2, 6.*

can be prov'd. Our Saviour, who declar'd himself *Lord of the Sabbath*, was equally Master of the Rest of the *Mosaick Institution*.

And as we can't conclude the Bread our Saviour blessed, must needs be *unleavened*, so neither can we with any Cogency infer, that *he took the mixt Cup only because 'twas ready at hand*. For, if our Saviour took the *Mixture* only because 'twas at hand, why will it not follow for the same Reason, that he made use of Wine only, because 'twas *ready*? And then the Inference will be, that there's no *lasting Obligation* to communicate in *Wine*, but that any other Drink may serve as well.

To this I may add, that S. Cyprian, S. Chrysostom, the Council in *Trullo*, to mention no more, suppose a Mystery in the *Mixture*, and that 'twas instituted to represent the Blood and Water which flow'd from our Saviour's Side, and signified the Union of *Christ* and his Church.

The Learned *Answerer* argues farther,
 " That if 'tis a just Conclusion, that be-
 " cause our Saviour mentions only Bread
 " in the Institution, therefore any Bread,
 " whether leavened or unleavened, is the
 " proper Matter of that Part of the Sacra-
 " ment; it naturally follows, that because
 " he mentions nothing in the Cup but
 " Wine,

“ Wine, therefore any Wine will be sufficient, whether mixt or unmixt (k).

But here the Reader may please to observe, that tho' Bread is the *Matter* of the Sacrament, and consequently *necessary*, yet the *Kind* of Bread is left at Liberty: Leavened or Unleavened, as the *Answerer* agrees, is *only an accidental Circumstance*. We are obliged to make use of Bread; but as for the Quality of *Leaven*, we are no more tied to it, than we are to fetch Corn out of *Palestine*, or to make it in all respects of the same Condition in which 'twas eaten at the Institution. But on the other side, the *Mixture*, as has been prov'd, being the instituted Cup, it constitutes the *Matter*, and seems to enter the *Essence*. And thus, tho' we are not bound to the same Bread eaten at the Institution, yet 'tis acknowledged, we are obliged to make use of some kind of Bread: So, tho' we are not tied to the same Wine and Water, which was drank at our Saviour's last Supper; yet, that we are oblig'd to communicate with some kind of Wine and Water, I conceive, is evident from what has been argued about the Proof and Obligation of the *Institution*.

(k) *No Reason, &c. p. 48.*

The Learned *Answerer* proceeds to sum up his Evidence upon this Subject: But having consider'd what he has offer'd from Point to Point, I shall wave Repetition, and leave the Argument with the Reader.

The next Article suggested to be restor'd by the Author of the *Reasons*, &c. is *Prayer for the Dead*: And for the Revival of this Practice, Antiquity and Universality are pleaded. The first Testimony is from *Tertullian de Corona Militis*.

This Evidence the Learned *Answerer* endeavours to set aside, from several Considerations.

1st, Because he offers no *Scripture* Proof (l). Nay, *Tertullian* declares, *there is no Law in Scripture for it* (m). But here we are to observe, that a little before this Passage, *Tertullian* mentions Baptism with Trine Immersion, and renouncing the Devil and his Worship in the Church before the Priest or Bishop. And afterwards, amongst other *unwritten* Usages, he reckons *Praying for the Dead* at the Eucharistick Sacrifice on the Anniversary of their Decease: And then comes in, "If you

(l) *No Reason*, &c. p. 52.

(m) Si legem expostules Scripturarum, nullam invenies. *De Coron. Militis*. cap. 3.

“ demand a Law in Scripture for these
 “ Usages, you will find none” (n). Now,
 as the *no Law in Scripture*, with reference
 to Baptism, can’t be apply’d to that Sacra-
 ment, for that our Saviour has plainly com-
 manded; ’tis only the appendant Cere-
 monies of Trine Immersion, &c. for which
Tertullian says *there is no Law in Scripture*.
 And, how does the Learned *Answerer*
 know, but that this Father’s Meaning was
 not that there is no Rule in Scripture for
Praying for the Dead, but only that we have
 no written Direction to pray for them on
 the Anniversary of their Death? Thus, as
 with respect to Baptism and the Holy Eu-
 charist, both mentioned in this Place, the
no Law in Scripture falls upon the Cere-
 monies, not upon the Sacraments; so, for
 ought we know, *Tertullian* might restrain
 the *no written Rule* about the Dead, to
 the Circumstance, not to the Substance, to
 the mentioning their Names at the Eucha-
 rist on the Anniversary of their Death, and
 no otherwise: That is, he might think we
 had Scripture Direction to pray for them,
 tho’ not precisely upon the annual Return
 of their Death. He might believe, that
S. Paul comprehended the Dead, where he

(n). Harum & aliarum huiusmodi disciplinarum si legem
 expositales Scripturarum, nullam invenies. *Ibid.*

exhorts the *Ephesians* to make *Supplication for all Saints* (o). He might be of Opinion, that *Onesiphorus* was dead, when the same Apostle pray'd, *he might find Mercy of the Lord in that Day* (p). He might conclude it reasonable to believe so, because in the same Epistle *S. Paul* salutes *Onesiphorus's Household* (q), which is no improbable Sign the Master was not living: For in other Epistles, 'tis *S. Paul's* Custom to salute the Master distinctly from the rest of the Family (r). If 'tis objected, that *Onesiphorus* was at *Rome*, when *S. Paul* wrote the second Epistle to *Timothy*; and that our Translation of *2 Tim. i. 17.* does not answer the Original; and that it should not be turn'd, *when he was at Rome*, but *being in Rome*: To this it may be reply'd, that this Criticism, with what has been observ'd already, supposes *Onesiphorus* either dead or at *Rome*. That he was not at *Rome*, when *S. Paul* wrote his Epistle to *Timothy*, may fairly be inferr'd from his not sending his Salutation: For if *Onesiphorus* had been in the same Place with the Apostle, he would, we may reasonably suppose, have put in his Respects with *Pudens, Linus, &c.* I say, if *Onesiphorus* had

(o) *Ephes. vi. 18.*(p) *2 Tim. i. 18.*(q) *2 Tim. iv. 19.*(r) *Rom. xvi. Col. iv. 15. Philem.*

been there, 'tis very unlikely his Salutation should have been omitted : For, *Onesiphorus* was a Person of Distinction, and one to whom *S. Paul* was particularly obliged. And, that 'twas the Apostle's Custom to send the Civilities of the Christians where he resided to the Persons and Churches he wrote to, is evident from several Instances, besides this Epistle to *Timothy* (s). And since the Services of so many Persons named are sent in this Epistle (t), can we imagine *Onesiphorus's* Salutation, *S. Paul's* beneficent Friend, and *S. Timothy's* Acquaintance, would have been forgotten (u) ?

To return : But suppose *Tertullian* rested the Point wholly upon *Tradition*, and thought there was no Rule in *Scripture* for mentioning the Dead in the Prayers of the Church ; it does not follow there was none, but only that he did not find it : But was it not possible for him to over-look this Matter ? If the *Answerer* believ'd *Tertullian* infallible, he would never take so much Pains to disable his Authority.

Upon the Course of the Argument the Learned *Answerer* grants, *Praying for the Dead* was not *Tertullian's* Invention : No, he had *Tradition* for his Warrant. *Tra-*

(s) See *Rom.* xvi. 23. *Col.* iv. *Philemon*.

(t) 2 *Tim.* iv. 21.

(u) 2 *Tim.* i. 18.

ditio tibi prætendetur auctrix, consuetudo confirmatrix, & fides observatrix. Which in the *Answerer's* Translation runs thus: " Tradition is their Author, Custom has confirm'd them, and Faith observes them " (w). Then, it seems, *Praying for the Dead* was a Point of Faith in *Tertullian's* Opinion: And yet the *Answerer* says nothing to disprove him a Catholic, when he wrote this Book which asserts it. But then he immediately complains, " That all is resolv'd into bare Tradition; and he can't find our Saviour has referr'd us to Tradition, as a sure Ground for imposing necessary Duties " (x). But if, as I have prov'd, *S. Paul*, who had the Spirit of God, refers to Tradition, does it not amount to the same thing? I desire to know, whether 'tis not a necessary Duty to believe the Scriptures God's Word? The Answer must be, that it is: And then I reply, that we have no sure Ground to go upon for this necessary Duty, but Tradition. And if Tradition is a good Foundation for so great a Superstructure, why must it be rejected in other Cases?

The Learned *Answerer* seems to abate of his Rigour: He owns, " Tradition truly

(w) *No Reason, &c. p. 53.*(x) *Ibid.*

“ Primitive is of great Use for establishing
 “ Duty, and explaining Scripture ” : And
 if this before us was evidently Apostolical,
 he appears willing to grant it necessary,
 and resign (y). And now he proceeds
 to enquire, what sort of Tradition *Tertul-*
lian went upon : To shew the Force of this
Father's Testimony, the Author of the *Rea-*
sons, &c. having set forth, “ That *Tertul-*
lian flourish'd within less than a hundred
 “ Years after the Death of the Apostle
 “ *S. John*, inferr'd, that if *Praying for the*
 “ *Dead* was an ancient Custom in *Ter-*
 “ *tullian's* time ; if it stood upon the
 “ Foot of Tradition, and ran up beyond
 “ the Memory of Man, which way can it
 “ be deriv'd lower than Apostolical Con-
 “ veyance ” (z) ?

To this, his first Answer in the suppos'd
 mistaken Traditions of *Papias* and the
Quartodecimans, is already disprov'd ; and
 so I shall leave it. But

2dly, “ He can't discover from *Tertul-*
lian, that Prayer for the Dead was an
 “ ancient Custom, and past the Memory
 “ of Man ” (a). “ His Doctrine, continues
 the Answerer, “ is only that Tradition was
 “ its Author ”. Under Favour, his Do-

(y) *No Reason*, &c. p. 53.

(z) *Reasons*, &c. p. 12.

(a) *No Reason*, &c. p. 54.

ctrine is more than that. He says; the Practice had *Consuetudo confirmatrix* & *Fides observatrix*. And what is the common Notion of Custom, but immemorial Usage? And that this is *Tertullian's* Meaning, is plain from *Fides observatrix*, which follows: That is, the Practice stands upon a Bottom of Tradition, upon the Credit the present Generation gave to that before them. This is the Sense of *Fides* in this Place: And if *Praying for the Dead* was receiv'd upon Faith and Traditionary Credit, 'twill follow it ran up beyond the Memory of Man: For, if those living in *Tertullian's* time had been old enough to discover the Beginning of this Practice, they would have been Eye-Witnesses, and need not to have relied upon Credit and Conveyance. And that this Custom could vouch Apostolical Tradition, *Tertullian* plainly asserts. His Words are these: "Where there is no written Rule for general Practice, we ought in reasonable Construction to believe the Rise from some Apostle or other (b).

The Learned *Answerer* is loth to come into this Sentiment. He guesses the Tra-

(b) Si legem nusquam reperio, sequitur ut Traditio consuetudini hunc morem dederit, habiturum quandoque Apostoli auctoritatem ex interpretatione rationis. *De Coron. Milit.* c. 4.

dition for *Praying for the Dead* is not very old, for three Reasons (c).

1st, Because *Tertullian* is the first who takes Notice of it: "Whereas had it been of ancient Standing, Multitudes of others must needs have known it as well as *Tertullian*". 'Tis true, and Multitudes did know it as well as *Tertullian*: For *Tertullian* mentions it as Part of the Publick Service, and a Practice of long Standing in the Church, in the Catholick Church; for *Tertullian* was a Catholick some Years after this Discourse was written. He reckons it with Trine Immersion, which *S. Jerom* (d) owns an Apostolical Tradition: He appeals to it as an Instance for the Argument he was upon, and to prove we are obliged to some Religious Usages not mention'd in Scripture. From hence we may safely conclude, the Practice was no Secret, but well known in *Christendom*.

But, *Tertullian* is the first *Christian Writer*, who acquaints us with Prayer for the Dead. Taking this for granted at present, the Learned *Answerer* seems to account for the Silence upon this Head. He owns, we have not many *Christian Authors* remaining,

(c) *No Reason*, &c. p. 55.

(d) *Adv. Luciferian*.

that were antecedent to, or contemporary with Tertullian. And if so, how can we expect, that all Parts of the Christian Worship and Customs should be handled by them? To this we may add, their Business does not seem to lead them this Way: Their Subject was foreign to a Recital of this Kind. Their Main Design was either to put an End to Schism, to combat Heresy, and press Obedience to the Governors of the Church; to confute Paganism, and defend their own Religion. And in these Apologies, their Account of Christianity is brief and general: They don't go to a Detail of Rites and Ceremonies, nor report all the Particulars of Worship in the Christian Church. And since the Case stands thus, 'tis no Wonder Prayer for the Dead should pass unmention'd amongst many other Things.

And, If there should be no Writer prior to Tertullian, who recommends Prayer for the Dead, it must be said on the other side, there is none against it. Even Blondel is contented to yield this Practice as ancient as the Year 138 (e). Neither does the Answerer venture to contradict him (f). Now, if this Custom had been an indefensible

(e) Des Sibylles, lib. 2. c. 23.

(f) No Reason, &c. p. 56.

Application, if it had been a Corruption of the Christian Worship, 'tis most likely some of the Fathers who liv'd before *Tertullian*, would have censur'd it. The Immoralities and Misbelief, the Dotages and Superstition of the *Cerinthians* and *Gnosticks*, of the *Carpocratians* and *Marcionites*, are describ'd and stigmatiz'd by *Irenaus*. But of this unwarranted Innovation, of this pretended Singularity in *Praying for the Deceas'd*, we hear nothing about it. And yet, both *Blondel* and the *Answerer* must allow this Usage on Foot in *Irenaus's* Time.

The Learned *Answerer's* second Reason against the Antiquity of this Practice is, "Because we find nothing of it, except-
"ing in *Africk*, till after the third Cen-
"tury" (g). Under Favour, we find some-
thing of it in the *Apostolical Constitutions* (h),
which lay Claim to a higher *Æra*. Nei-
ther does the *No Reason*, &c. attempt the
proving this Part of them interpolated.
And as to the Author of this Book, the
Learned *De Marca* gives him at the lowest
the Age of the third Century (i). But

(g) *No Reason*, &c. p. 55.

(h) *Lib. 8. cap. 41.*

(i) *Lib. 3. de Concord. Sacerdot. & Imper. c. 2.*

2dly, Supposing, we should find nothing of this Practice out of *Africk*, till after the 3rd Century ; yet the *Answerer's* imply'd Inference, that it was not well known in other Places, and spread through the rest of *Christendom*, will not follow. To prove this, 'twas requisite to produce some Authorities to shew this Custom was not known nor practis'd in the rest of *Christendom*, till after the Period last mention'd. *Tertullian*, who wrote in the Beginning of the third Century, ranges it among other Usages spread far and wide in the Church, such as Dipping thrice in Baptism, and Praying standing on *Sunday* : Neither does he give the least Hint of its being Peculiar to his own Country. *S. Cyprian*, who wrote in the middle of this Century, practis'd Prayer for the Dead : This famous Bishop, who held Communion with *Firmilian* of *Cappadocia*, with *Dionysius* of *Alexandria*, with the Churches of *Rome*, *Spain* and *Gaul*, and was always regarded as a Catholick Prelate, was never tax'd with Singularity in this Matter. *Pope Stephen*, who reprimands him warmly upon the Point of Re-baptization, has nothing to charge him with upon this Head ; and yet by the Manage of the Controversy, he does not seem dispos'd to forget any of *S. Cyprian's* Misconduct. In short, if the *African Church* had

had been particular in *Praying for the Dead*, if this Custom had been dislik'd, or unpractis'd by the rest of *Christendom*; we may reasonably conclude, the Correspondence would not have been so close, nor the Usage have gone all along uncensur'd.

The Learned *Answerer's* third Reason, why *Prayer for the Dead* was no ancient Practice in *Tertullian's* time, is because he is inclin'd to suspect, *Tertullian* receiv'd this Tradition together with his Montanism. He is inclin'd to suspect: That is, it may be, he has a Mind to suspect: However, I can't but commend him for treading thus tenderly. But, why is he thus inclined? Because *Tertullian* speaks of this Usage, not only in his *Treatise de Corona*, suppos'd to be written after he was a Montanist, but likewise in that *de Monogamia* (k), and that *de Exhortatione Castitatis* (l), both which are certainly Montanistical (m). His Book *de Corona Militis*, says the *Answerer*, is suppos'd to be written after he became a Montanist. But Supposals and Proofs are two Things; and if the Proof had been ready, I question not but we should have it. Besides, the Writer of *Tertullian's* Life in *Rigaltius's* Edition asserts the contrary. He

(k) Cap. 10. (l) Cap. 11.

(m) *No Reason*, &c. p. 57.

informs us, *Tertullian's Treatise de Corona* was written A. D. 209, and that he did not turn *Montanist* till two Years after. But supposing him a *Montanist*, we have no Reason to suspect, that when he went off from the Church, he left either common Sense, or common Honesty behind him. Now, if he had any Regard either to Conscience or Reputation, he would not misrepresent Matters in so gross a Manner : He would not report that an ancient Practice, which he knew was otherwise, and which, if false, could be easily disprov'd. I grant, his Books *de Monogamia* and *de Exhortatione Castitatis*, were written after he turn'd *Montanist* : But his recommending *Prayer for the Dead* in these Tracts, is no Proof that this Usage had its Rise from *Montanism*. *Blondel*, whom the *Answerer* cites for Authority, brings *Prayer for the Dead* as high as A. D. 138, which was many Years before *Montanus* appear'd, and most likely before he was born. To this may be added, that the *Montanists* were far from being wrong in every Part of Belief and Practice. They believ'd *Montanus* the Organ of the Holy Ghost, and that he was honour'd with Revelations supplemental to the *New Testament* : They preach'd up Divorces, refin'd on the Discipline of the Church, and impos'd new Rigours ; but other-

otherwise, as to the main of their Creed, they were Orthodox enough. And besides, *Prayer for the Dead* was never put in the List of *Montanistical Errors* (n).

The Learned *Answerer*, to make his Conjecture seem more probable, cites a Passage from the Acts of S. *Perpetua* and S. *Felicitas's* Martyrdom, where S. *Perpetua* is reported to have seen her deceas'd Brother *Diocrates* in a Vision, and to have reliev'd him by her Prayers in a very unlikely Case (o). But here I desire to know, why this Relation is brought upon the Board? Does the Author of the *Reasons*, &c. cite this Passage to justify *Prayers for the Dead*? Not at all. Does *Tertullian* mention it? Not in a Syllable. To what Purpose then can the Narrative serve? To what Purpose, unless to mislead the *English* Reader into a Mistake, that 'tis Part of *Tertullian*? And then, by making him the Author of a ridiculous Story, to discredit his Testimony in other Matters? I say, a *ridiculous Story*, for so the *Answerer* reckons it. This, I say, is most likely to be the Effect of such a Representation in the Place where 'tis made; tho' I am unwilling to believe the *Answerer* design'd it. 'Tis true, *Tertullian*

(n) Euseb. H. E. lib. 5. c. 18. Epiphani. Hæres.

(o) *No Reason*, &c. p. 57.

in his Book *de Anima*, commends *Perpetua* for a Martyr of great Fortitude (p). But this Book was written A.D. 207. two Years before this *Traët de Corona Militis*, which makes him still stand more clear from the Suspicion of *Montanism*. I confess, this is the first time I ever heard *S. Perpetua* charg'd with *Montanism*. *S. Augustin* mentions her and *S. Felicitas* with Advantage, and admires them for their Holy Resolution (q). And the *Acts* of their Martyrdom are look'd on as Records of Credit (r).

But " this Story of *Dinocrates* has a strong " Air of visionary Dreaming and wild En- " thusiasm " (s). Now, tho' I shall not concern myself about this Story, I can't help saying, that every Thing which may possibly look odd to the *Answerer*, was not thought visionary by the *Primitive Christians*. The Prophet foretold, that in the last Days, the Days of the Gospel, God would pour out his Spirit upon all Flesh; Sons and Daughters should prophesy, young Men should see Visions, and old Men dream Dreams (t). Now, this Prophecy became

(p) Cap. 55. (q) Baron. ad Martyrolog. Roman.
(r) Ruinart. Acta Martyrum, &c. Dodwell. Dissert.
Cyprian. de Visionibus.

(s) No Reason, &c. p. 59.

(t) Joel ii. 28. Acts ii. 17.

Matter of Fact, not only in S. *Peter's* time, but long after the Death of all the Apostles. *Irenaeus* reports this Effusion of the Spirit common in the Age he wrote (u): *Eusebius* informs us, *Attalus* had the same Privilege (w): And S. *Cyprian*, who liv'd after S. *Perpetua*, mentions a Bishop of his Acquaintance thus dignified (x); and that himself was not without Supernatural Correspondence, and Intelligence from Heaven. Now, Visions have not always a common Appearance, as the Reader may learn from the *Old Testament*. As the Communication is no human Talent, so the Scenes are sometimes particular. We should be cautious therefore not to pronounce too fast against the Credit of the Conveyance, and not reckon every Singularity in Figure and Circumstance to Enthusiasm and Delusion. I have now done with the Learned *Answerer's* three Reasons, which, with great Justice and Ingenuity, he owns to be no better than *Guesses* (y).

His last Remark upon *Tertullian* is, "That where he pleads Tradition in behalf of Prayers for the Dead; he mentions other Usages standing upon the

(u) Euseb. H. E. lib. 5. cap. 7.

(w) Ibid. cap. 3.

(x) Cyprian. de Mortal. p. 163.

(y) No Reason, &c. p. 55.

" same Foot ; such as Trine Immersion in
 " Baptism ; not Kneeling from *Easter* to
 " *Whitsuntide* ; Signing themselves with
 " the Cross at going Abroad and coming
 " Home ; giving Milk and Honey to the
 " Baptized ", &c. " These, says the *An-*
 " *swerer*, " have all the same Tradition ;
 " why then is one singled out for Revival,
 " and the rest dropt " (2) ? To this I an-
 " swer, I have no Exception to any of these
 " Usages : Let them revive them all as soon
 " as they please. But then the Reason why
 " they are not equally insisted on with Prayer
 " for the Dead, is, 1st, Because the Church
 " has thought fit to discontinue some of these
 " Usages, whereas Prayers for the Dead have
 " been all along practis'd till the Sixteenth
 " Century. So that here is a plain Diffe-
 " rence made between one and the other.
 " And, I humbly conceive, we ought to be
 " govern'd by the constant Direction of the
 " Church. To suppose She acted without
 " Reason in this Distinction, is far from a Re-
 " verential Opinion. 2^{dly}, Prayer for the
 " Dead is of greater Importance than the rest :
 " An Article of the Creed looks concern'd in
 " the first, and the Communion of Saints not
 " thoroughly answer'd without it. Now,

(2) *No Reason*, &c. p. 60, 61.

this Consideration is sufficient for Dispar-
 ity and Preference.

The *Answerer* now proceeds to sum up
 what he had said upon *Tertullian's* Testi-
 mony; but having made his Remarks, as
 I conceive, unserviceable, I have no Occa-
 sion to follow his Method.

S. *Cyprian's* Testimony comes next. And
 here the *Answerer* thinks it not improbable,
 that this Learned Martyr " might be drawn
 " in by *Tertullian's* Authority, and receive
 " the Custom of Praying for the Dead, as
 " an older and holier Practice than really
 " it was " (a). However, the Learned
Answerer grants this Tradition was sixty
 Years old in *Tertullian's* time. And by
 this Computation it reaches to A.D. 140.
 That is, to the time when *Justin Martyr*
 wrote, and within less than forty Years of
 the Death of S. *John*. And can we ima-
 gine, the Christians who liv'd so close to
 the Apostles, who were so ambitious of Mar-
 tyrdom, so famous for the *Charismata*, for
 the miraculous Effusions of the Holy Spi-
 rit; can we imagine, the Church under so
Supernatural a Guidance should be misled
 into superstitious and unauthoriz'd Wor-
 ship? Whereas, on the other side, if S. *Cy-*

(a) *No Reason*, Sec. p. 62.

prian was drawn in by the Strength of *Tertullian's* Character, and *Tertullian* receiv'd it from *Montanus*, then *S. Cyprian* must come in for a Tincture of *Montanism*; which is the first Blemish of this kind was ever thrown upon the Martyr's Memory.

The Learned *Answerer* flotes in his Sentiment, and grows unsteady: He seems willing to disengage *S. Cyprian*, and to make him stand off from *Praying for the Dead*. He is much of *Chemnitius's* Opinion; He thinks, "even the Passage relating to *Victor* (b) means rather Returns of Gratitude and Praise for their good Examples, than Prayers in their Behalf (c). I am sorry to see him drawn in by *Chemnitius*, against the plain and unavoidable Construction of *S. Cyprian's* Words. I shall give the Reader Part of the Passage cited in the *Reasons*, &c. It stands thus: *Non offeretur pro eo, nec Sacrificium pro Dormitione ejus celebraretur.* That is, *The Eucharistick Sacrifice should not be offer'd for his Repose.* And, does the Offering this Sacrifice for the happy Rest of his Soul, signify no more than *Returns of Praise for his good Example*? That which is thus solemnly offer'd for him, is without Question done in his Behalf. If any thing can

(b) *Cyprian. Epist. 1. Edit. Oxon.*

(c) *No Reason, &c. p. 63.*

possibly be plainer than this, the next Words will make it so. *Nec Deprecatio aliqua Nomine ejus in Ecclesia frequentetur*: And let no constant Prayers of the Church be put up for him. Is *deprecatio nomine ejus* nothing but *Thanksgiving for his Example*? Has it no Relation to his Condition and Interest? This, besides notorious Mistranslation, is a down-right Contradiction to the Design: For, how could they give Thanks for *Victor's* good Example, when his Example was not good? When *S. Cyprian* says, the making *Faustinus* a Trustee was an indefensible Appointment, and drew a Priest from the Business of his Character? The leaving his Name out therefore at the *Publick Service*, was meant for a Punishment, as *S. Cyprian* plainly declares in this Epistle. Now, if *Praying for the Deceas'd* did them no Good, the Omission could do them no Harm; and why then should it be made a Punishment in the present Case, and threatned to resembling Practice? But if recommending the Dead at the Eucharistick Prayers was believ'd a serviceable Office, as *S. Cyprian* plainly supposes it, then without Question, he must conclude against the *Answerer*, that 'tis our Duty to follow him (d). But over and above, *S. Cyprian*

(d) No Reason, &c. p. 63.

acquaints us, that this Penalty upon a deceased Person who made a Priest Trustee, was decreed by the Vote or Synodical Concurrence of several Bishops ; and that the Sentence was Necessary and Religious (e). From hence it appears, that *Prayer for the Dead* was a general Practice, and that S. Cyprian's Testimony is far from standing Single in the Third Century.

The Learned *Answerer* engages what he calls the *Second Class of Authorities* : These are the *Apostolical Constitutions*, and several *Writers of great Note* (f), most of which he has thought fit not to mention. As to the *Constitutions*, he says, 'tis not certain that they are elder than the *Fourth Century*. Not to dispute this Point, what follows ? Why then he confesses *Prayers for the Dead* came into more general Use, and have continued ever since in a great Part of the World. He might have said in all *Christendom*, till after some time in the Sixteenth Century. However, he yields us the *Fourth Century* : And, was not the Church in a State of Purity within this Period ? Have we Reason to charge this Antiquity of fourteen hundred Years, this Age of Probity and

(e) Ut Sacerdotum decretum, religiose & necessario factum, servetur a nobis, Sc. Cypr. Ep. 1. edit. Oxon.

(f) No Reason, &c. p. 64.

Discerning, with false Tradition and wrong Practice? Were not the two first General Councils held in this Century? And since we receive their *Creed*, why should we suspect them mistaken in their Worship, especially considering a Point of Belief is concern'd in it?

The Learned *Answerer* throws off the Authorities of S. *Basil's* and S. *Chrysostom's* Liturgies, by injecting Suspicions of their not being *Genuine*. This is done without taking Notice of what was offer'd in their Vindication: "That since these Passages
 " in Dispute agree with the uncontested
 " Writings of these *Fathers*, we have no
 " Reason to suspect them of Interpolation" (g). "But, continues the *Answerer*,
 " if these Liturgies were *Genuine*, and
 " much *Ancient*er than they are, they could
 " not make that necessary, which was not
 " so in the first Ages of Christianity" (h).
 He grants, *Prayer for the Dead* was us'd sixty Years before *Tertullian*, that is, in *Justin Martyr's* time: And is not this one of the *first Ages of Christianity*? Was not this done when S. *Polycarp* liv'd, who was S. *John's* Disciple? And since 'twas practis'd in that Early and Supernaturally Enlightned

(g) *Reasons*, &c. p. 25.(h) *No Reason*, &c. p. 65.

Age, what colourable Pretence is there to suspect, 'twas not a little Older, and transmitted from the Apostles ?

“ But, says the *Answerer*, before Tradition can be thought obliging, it must have *Vincentius Lirinensis's* Qualifications of *semper, ubique, & ab omnibus* ; it must have been held always, every where, and by all.” And does not *Tertullian* report *Praying for the Dead* a general Practice, and of Apostolical Tradition ? And has the *Answerer* offer'd any thing to disprove its being condition'd as *Vincentius* requires ? Has this Gentleman so much as one single Testimony to shew a Dislike of *Prayer for the Dead*, and that 'twas not always and every where receiv'd ? He might have quoted *Aërius* for the Fourth Century ; but this would not do, for *S. Epiphanius* makes *Aërius's* rejecting this Office for the Dead, Part of his Heresy (i).

Besides the Authorities already mention'd, the Author of the *Reasons*, &c. produc'd *S. James*, Bishop of *Nisibis*, who wrought Miracles ; the Clergy, who when *Constantine* the Great died, pray'd for his Soul : The Testimonies of *S. Cyril* Bishop of *Jerusalem*, of *S. Ambrose* Bishop of *Mi-*

(i) *Hæres. 75.*

lan, of S. Chrysostom, and S. Augustine, were likewise alledg'd for the same Point; to which he might have added others. These were all Men of Fame and Distinction, and liv'd in the Fourth Century: They liv'd within the Period of the four General Councils, receiv'd by the Church of England (k), and in an Age that was Orthodox and Unstain'd. These Testimonies the Answerer slides over: However, I desire to ask him, whether he would have rejected the Communion of the Church in the Reign of Constantine the Great, of S. Ambrose, S. Chrysostom, and S. Austin? If he says, Yes; he must have quitted the Catholick Assemblies, and liv'd with Schismatics, or by himself: But if he would have communicated with these celebrated Fathers, if he would have united with the Orthodox of that Age, he must have join'd in Prayer for the Dead, because this Office was Part of the Eucharistical Devotions (l); and the Custom, as S. Augustine declares, of the Universal Church (m). This Father's Prayer for his Mother Monica, translated in the Reasons, &c. is very full and particular: He prays God to "forgive her all her Failings and

(k) 1. Eliz. c. 1.

(l) Cyril. Catech. Mystagog. 5.

(m) De cura pro mortuis gerenda.

“ Offences, and not to enter into Judgment
 “ with her (n).

To this the *Answerer* returns nothing, excepting “ that *Augustine* living at the “ latter End of the Fourth Century, comes “ too late to be a competent Wit-
 “ nels (o). S. *Augustine* was a Man of Learning and Penetration; and, one would think, might know something of the Practice of the Church, as far as two hundred Years before him. *Blondel*, as the *Answerer* observes, grants *Praying for the Dead* as early as the Year 138. And ’tis strange S. *Austin*, who liv’d so near the Rise, should not be a better Antiquary as to this Matter. Besides, S. *Austin* urges the Practice of the Universal Church, and believes it a good Authority (p). S. *Jerom* is of S. *Augustine*’s Judgment, and speaks home to the Point: He asserts our Practice may be bound in Religious Matters by general Usage and Agreement, and that without the Direction of an inspir’d Text. His Words are these:
 “ Tho’ Scripture-Authority could not be
 “ pleaded, the Consent of all *Christendom*
 “ would pass for an Equivalent to a Com-

(n) Confess. lib. 9. cap. 13.

(o) *No Reason*, &c. p. 68.

(p) *De cura pro mortuis gerenda*.

mand;

“ mand; for a great many Things are no
 “ less observ’d in the Church upon the Foot
 “ of *Tradition*, than if they were enjoin’d
 “ by an exprels Law” (q). His Assertion
 seems to go upon this Ground: That all
 the Apostles Directions are not written in
 the *New Testament*; that several Points re-
 lating to Government, Worship, and Cere-
 monies, were deliver’d by Word of Mouth;
 that these unwritten Regulations were care-
 fully observ’d, and handed down from one
 Age to Another: And that for this Rea-
 son, the constant Usage and general Pra-
 ctice of the Church is Voucher sufficient.

To proceed: S. *Augustine*, in the Place
 last cited, “ declares the Recommending
 “ the Dead made every where Part of the
 “ Priest’s Devotion at the Holy Altar”.
 Now, these Prayers were either unservice-
 able, or not: If they signified nothing, the
 Universal Church was guilty of a scanda-
 lous Impertinence (to say no worse) in ma-
 king them Part of Her most solemn Devot-
 ions: If they were serviceable, why should
 they not be still continu’d? What Dispen-
 sa-

(q) Etiam Scripturæ authoritas non subesset, totius
 orbis in hac parte consensus, instar præcepti obtineret.
 Nam & multa quæ per Traditionem in Ecclesia obser-
 vantur, authoritatem sibi scriptæ Legis usurpaverunt.
Hieron. adv. Luciferian.

tion have we at present to disregard so laudable an Example?

That Recommending the *Dead*, to God's Mercy was a Practice amongst the *Jews*, appears by an Instance in the *Maccabees* (r), mention'd by *S. Augustine* upon this Subject. To this the Author of the *Reasons*, &c. subjoin'd, that "tho' the *Maccabees* was no Part of the Canon, yet the Author's Testimony, as to Matter of Fact, is unexceptionable enough."

To this the Learned *Answerer* objects, 1st, "That the Soldiers prayed for, had Things consecrated to Idols found about them, and consequently died in a wicked State" (s). Granting this, if they went too far in their Devotions, for the *Dead*, does not this prove they pray'd for them? And tho' they might exceed in the present Instance, it does not follow they did so always. Miscarriage in a Circumstance, and stepping over the Bounds, does not infer an Action unlawful in general.

2^{dly}, The *Answerer* taxes the Author of the *Maccabees* for a Favourer of Self-Murder, because he commends *Razis* for falling upon his Sword, to prevent being taken by the Enemy (t). But here I desire the Rea-

(r) 2 Maccab. xii. 42.

(s) *No Reason*, &c. p. 66.

(t) 2 Maccab. xiv. 42.

der to take Notice, that this Historian is cited only for Matter of Fact. And does his being mistaken in one Opinion destroy the Credit of his Narrative, and turn him into Romance? *Seneca* and the Emperor *Antoninus* thought a Man might fairly dispatch himself; and yet they were Men of Probity, and their Reports in other Cases always reckon'd to deserve our Belief.

3dly; The *Answerer* objects this, "Recommendation in the *Maccabees* is not said to be a Catholick Practice" (u). That the Practice was Catholick, we have Reason to believe, because there is not the least Hint of its being Singular. And to corroborate this Inference, 'tis still the Custom of the *Jews* to pray for the Deceas'd (w).

"But *Josephus* takes no Notice of this Passage in the *Maccabees*" (x). That Omission can prove nothing. *Arrian* and *Q. Curtius* wrote the Life of *Alexander* the Great: Both these Historians mention several Things not reported by the other: Are therefore neither of them to be credited? Negative Arguments are seldom any Proof: And as to *Josephus*, he omits

(u) *No Reason*, &c. p. 67.

(w) *Simonville, sa Traduction de Leon de Modene.*

(x) *No Reason*, &c. p. 68.

several Things, as the Learned *Answerer* well knows ; and therefore his Silence can do no Service.

The Learned *Answerer* having taken Leave of the *Authorities*, proceeds to examine the *Reasons* offer'd for Recommending the *Dead* in the Publick Service. And here, before I undertake a Reply, I must premise, that the Practice of the Universal Church is a sufficient Reason, and supercedes the Necessity of any other : However, the Author of the *Reasons*, &c. suggested several Considerations, which the Church might probably be suppos'd to go upon.

1st, " That the Interval between Death " and the Resurrection, being a State of " imperfect Blis, the Church might be- " lieve her Prayers for good People might " improve their Condition ". To this the *Answerer* returns, " That had our Saviour " and his Apostles thought so, 'tis not con- " ceivable, that they would have given no " manner of Directions about this Sort of " Prayers. " But, how does it appear, they have given no such Directions ? S. *John* assures us, our Lord *did many other things besides those which are written* (y). And, how can we know but Instructions upon this Head might be some of them ? And

as for the Apostles, I conceive 'tis pretty plain, *S. Paul* pray'd for *Onesiphorus* when Deceas'd; and if so, his Precedent is a Direction, for he commands his Converts to be Followers of him as he was of Christ. Besides; this Practice by the *Answerer's* Concession being so early receiv'd, we may with *Tertullian* safely conclude it of Apostolical Tradition.

The Author of the *Reasons*, &c. observ'd, "That 'tis likewise probable the Ancients believ'd, that when a Man was regular and pious in the main, some Faults might be pass'd over by the Intercessions of the Church, and some lesser Failings not accounted for upon this Score." And this seems plainly to have been *S. Augustine's* Opinion, by the Manner of his Prayer for his Mother. But of this the Learned *Answerer* takes no Notice.

The Petition in the *Litany*, and the Prayer in the *Burial Office*, mention'd in the *Reasons*, &c. the *Answerer* thinks "will neither of them hold for the Dead (z): But if others conceive they do, why should they, says he, be uneasy for restoring King *Edward's* first Liturgy?"

(z) *No Reason*, &c. p. 70.

To this Question my first Answer shall be borrow'd from himself. This Uneasiness then is, because *Prayer for the Dead* is not so *fully and explicitly* express'd in the Places now cited of the present Liturgy, as in the first Reform'd one of King *Edward*. Now, in things of this Consequence, the Sense should lie open and determin'd, and stand clear of Ambiguity: We ought to be sure our Devotions reach the Mark, and come up to a Conformity with the Ancient Church.

2dly, The Words *Militant here on Earth* in the Communion Service, seem design'd on purpose to exclude the *Dead*, and confine the Church then pray'd for to the *Living*. If therefore the *Litany* and the *Burial Office* comprehend the Deceas'd, there is a plain Inconsistency in the present *Common-Prayer Book*. And therefore, to bring the Publick Service to a Uniformity, and make one Part agree with the other, it may be fairly desir'd, that the Words *Militant here on Earth* be omitted.

3dly, Supposing the *Dead* are certainly recommended in the Offices above-mentioned, yet unless the Words *Militant here on Earth* are struck out, they can't have the Advantage of being remembred at the Eucharistick Sacrifice. Thus the Devotion

tion for them not being join'd with the Memorial of *Christ's* Passion, with the Symbols of his Body and Blood, must lose the most valuable Recommendation, and abate of the Force and Prevalence, which might otherwise be expected. The *Fathers* already cited, lay a great Stress upon this Circumstance: They suppose this *Commemorative Sacrifice* the most efficacious Means to propitiate God the Father, and procure the Blessings pray'd for. And thus the *Answerer* may perceive, that upon the best of the Supposition, we *have not all the Substance*, and therefore must be short of *Content*. And here I must take Leave to acquaint him, that 'tis by this time pretty apparent, that *Prayer for the Dead*, all Circumstances consider'd, is a *necessary* Part of Devotion; and that our *Principles* and our *Proofs* sufficiently warrant our *Practice*. And, since the *Answerer* is pleas'd to charge us with *making a Breach in the Church of Christ* (a), I can't help requesting his Recollection, and that he would take Care this Imputation may not fall upon himself. For, has he prov'd *Prayer for the Dead* unlawful? No, he does not so much as attempt it. Suppose then we should be mistaken in pressing for this Revival, why

(a) *No Reason*, &c. p. 70.

won't this Learned Writer and the rest of our Friends comply with our Weakness, rather than come to a Rupture for a Matter indifferent; and which, tho' we can't wave, they may practise without shocking their Conscience? Such Condescension as this, is, I take it, *S. Paul's Rule* (b).

The Argument drawn from the *Catholick Church* and *Communion of Saints* in the *Creed*, is next undertaken by the Learned *Answerer*. And here he grants, the other World ought to be comprehended in the Notion of the *Catholick Church*; but then subjoins, "there are other Ways of holding Communion with the departed Saints besides Praying for them" (c). But two of his Instances, viz. "Praising God for their Holy Example, and a longing Desire to partake with them in those glorious Mansions," fall short of the Requisites of Communion. I may thank God for *Socrates's* Resolution and Contempt of Death, without the Supposition of any Communion with him. And as for the *Desire of Partaking of their Happiness*, what is it but a good Wish for ourselves? A Man may desire a Partnership in the Empire of *Germany*, and to live in the Palace too, and all without any present Correspondence

(b) *Rem.* xiv.

(c) *No Reason*, &c. p. 71.

with his *Imperial Majesty*. The Author of the *Reasons*, &c. lays it down for a Maxim, "That all Communion is design'd for Advantage, and supposes Intercourse and Exchange of Offices." And therefore, where nothing of this intervenes, the Definition of Communion is wanting. But this the *Answerer* passes over. That the Saints pray for us, can't fairly be denied, unless we suppose them to have lost their Charity by going to Paradise. Unless therefore we return a reciprocal Act of Friendship, the Correspondence sinks on our side. Our *considering them as Fellow-Members of the Body, whereof Christ is the Head, and giving Thanks for their Deliverance from the Miseries of this World*, are Acts of unrelating, and, if I may say so, unsociable Benevolence, and fall short of coming Home to the Party. Can we go through all Offices of Charity for the Living, without *Praying* for them? How then, when this Circumstance is wanting, can we do it for the *Dead*? S. Paul exhorts, that *Prayers and Supplications should be made for all Men* (d): He did not think *giving Thanks* took in the whole Compass of Sociable Duty. And as for our considering the Deceas'd as *Members of the*

(d) 1 Tim. ii.

same Body ; what signifies that, unless we do something for them ? What does the owning myself a Member of a Corporation avail the Society, unless I endeavour to promote their Interest ? Thus, with reference to the *Dead*, if we don't exert for them in our Prayers, the Intercourse does not spread to the whole Circumference of Friendship ; the Correspondence is unreciprocal, lame, and languid : And, how can our Charity be vigorous, and our Communion perfect, when we don't do our best to improve their Condition ?

The Author of the *Reasons*, &c. " conceiv'd Prayers for the Dead very service-
 " able to the Ends of Religion : It sup-
 " poses, says he, our Friends but remov'd
 " to a distant Country, and existing in a
 " different Condition. " And why, replys the Learned Answerer, will not those Instances of Communion, I have just now related, do it as effectually ? To satisfy his Question, I must observe to him, that the latter End of the Prayer for the *Catholick Church*, which is the only Place in our Communion-Office, where the Deceas'd are mention'd ; this Place, I say, does not necessarily imply a State of Separation. The Sense is somewhat ambiguous and unresolved, and seems balanc'd between two contrary Opinions. We pray for *Grace* so
 to

to follow their good Examples, that we with them may be partakers of God's heavenly Kingdom. *Partakers with them of God's heavenly Kingdom*; but when? At the Resurrection: For then 'tis our Blessed Saviour calls the Saints to *inherit the Kingdom prepar'd for them* (e). But where they are in the mean time, whether in a State of Insensibility or Perception; whether the Soul sleeps till the Day of Judgment or not, the Prayer is silent, and pronounces nothing. To put the Question without determining: Might not the *Arabians*, confuted by *Origen* (f), join in this Prayer without renouncing their Heterodoxy? If 'tis reply'd, that in the *Burial-Office* 'tis plainly express'd, that the *Spirits of good People live with God*, and that this is sufficient to declare the Church's Sense, I grant it; but then must rejoin, that this Office comes up seldom, and is less frequented, and therefore can't prompt our Faith, nor strike the Memory so often, as if it had run clear in the *Communion-Service*.

But when all those who depart hence with the Sign of Faith, are expressly recommended to God's Mercy, as they are

(e) *S. Math. xxiv. 34.*

(f) *Euseb. H. E. lib. 6. cap. 37.*

in the Prayer for the ~~Whole~~ State of Christ's Church in the first Reform'd Liturgy; the Using this interceding Form awakens the Notion of Immortality, and refreshes our Belief of unimbody'd Spirits: It puts us in mind, that the Soul subsists by itself, and that the Powers of Thinking are not extinguish'd; that the better Part is vigorous and strong, and that Pleasure does not sleep in the Grave; that our Assistance may reach the Deceas'd, and that our Friends in the other World are capable of Improvement. *All these Ends* therefore, we may venture to say, *are not so truly serv'd by the Answerer's Respect to the Saints Memory, as by Praying for them (g).* His Instances of Communion are not so lively and awakening; they don't strike with that Force upon the Imagination, nor open so clear a Prospect into the other World. Now, where the Landshape is drawn to Advantage, the Attention will be deeper engag'd; where the Business beyond the Grave, where the Being of separate Spirits is most affectingly inculcated, we shall be farther dispos'd to good Belief, and better precaution'd against Scepticism and Infidelity.

(g) *No Reason, &c. p. 75.*

'Tis argued in the *Reasons*, &c. "That
 " since *Prayer for the Dead* is no where
 " condemn'd in Scripture, the Authority
 " of the Church appears a very good Rea-
 " son to settle a Persuasion of the Lawful-
 " ness of the Thing." To this the *An-*
swerer returns a Question, "By what
 " Church must it be done? It was not done
 " by the Church in the Apostolical Age (h);
 " and 'tis not now done by our own
 " Church (i)." As for the Church of
England, if She no where commands, She
 no where condemns *Prayer for the Dead*.
 Then for the *Apostolical Age*, which is more
 to the Point, 'tis plain from *Tertullian*,
 'twas then the Practice of the Church: And
 over and above, did not *S. John* die in
 the Second Century? And don't *Blondel* and
 the *Answerer* confess this Usage began
A. D. 138? And is not this full Evidence
 for the Apostolick Age? Now, that a U-
 sage neither condemn'd, nor, as we have
 Reason to believe, unprecedented in Scrip-
 ture; practis'd in the Apostolical Age, in
 the Ages of Miracles and Revelation; not
 forgotten in an *Article* of the *Creed*; never
 censur'd insignificant, unless by the Here-
 tick *Aërius*; apparently the Custom of the
 Universal Church in *S. Augustine's* time, and

(h) *No Reason*, &c. p. 76.(i) *Ibid.*

so continued till the Sixteenth Century : That a Usage thus circumstantiated to Advantage, thus guarded by Prescription and Authority, may be set aside by a particular Church, unpretending to supernatural Gifts, and so remote from the Rise of Christianity, is farther than I can discover.

The Learned *Answerer's* last Effort endeavours to wrest *S. Augustine's* Maxim from us : " That whatever is held by the Universal Church, and always observ'd without being settled by any Conciliary Decree, is rightly believ'd an Apostolical Tradition " (k). " This, says he, will be of no Use in this Case " (l). Under Favour, why so ? Let us take the Rule a little in Pieces. The Reasoning begins thus : *Quod universa tenet Ecclesia, Whatever is held by the Universal Church.* And does not *S. Augustine* positively affirm, that *Praying for the Dead* was the Practice of the *Universal Church* (m) ? And can it be suppos'd, all *Christendom* of that Age would join in a Practice they thought Ill, or Insignificant ? But, " that 'twas always observ'd, can by no means be granted " (n). Why not ? Does *S. Augustine*

(k) De Baptism. contra Donatist. lib. 4. cap. 15.

(l) No Reason, &c. p. 76.

(m) De cura pro mortuis gerenda.

(n) No Reason, &c. p. 77.

give the least Hint, that *Prayer for the Dead* was not *always* practis'd? Does he insinuate, the Universal Church had gone off from the preceding Ages, and brought a Novelty into the Eucharistick Office? Far from it. Do any of the Ancients assert the Apostolical Age *prior* to this Custom? Do they tax it for a Singularity, and peculiar only to a small Corner of *Christendom*? Not at all. Is it not ranged with those Usages, which are plainly General, and of the highest Antiquity? Was it ever settled by any Conciliary Decree? Not that neither. Why then, the Consequence will be, that by *S. Augustine's Rule*, 'tis *rightly believ'd an Apostolical Tradition*. And thus much for the Subject of *Prayers for the Dead*.

The third Passage mention'd in the *Reasons*, &c. to be restor'd, is the *Prayer for the Descent of the Holy Ghost upon the Sacramental Elements*. The Words in our first Reform'd Liturgy stand thus in the Consecration Prayer: *Heare us (O merciful Father) we beseech thee; and with thy Holy Spirit and Word vouchsafe to bless and sanctify these thy Gifts and Creatures of Bread and Wine, that they may be unto us the Body and Blood of thy most dearly beloved Son Jesus Christ.*

In discoursing upon this Article, the Learned *Answerer* tells us, " The Question is not 1st, Whether this be a good Petition, with respect either to the Matter or Intent. Nor 2^{dly}, Whether if it were now in the Liturgy, it might not properly be us'd. Nor 3^{dly}, Whether it might not seasonably be propos'd to the Judgment of a Convocation, if the Liturgy, *as he speaks*, were to be regularly review'd " (o). These three Points are nothing of the Question: That is, he makes no Difficulty to grant 'tis a good Petition; that if 'twas now in the Liturgy, it might properly be us'd; and that it might be seasonably propos'd to the Judgment of a *Convocation*; which plainly declares, 'tis better In than Out. But after all this Length of Concession, the Question is made to turn upon the *Importance and Necessity* of using it (p). And here we are told again, " That the Question is not, whether any thing like this Petition is enjoin'd in Scripture, for every Body knows it is not " (q). Nothing like it enjoin'd in Scripture? That's somewhat strange: Our Blessed Saviour, at the Institution of the Holy Eucharist,

(o) *No Reason*, &c. p. 78.

(p) *Ibid.* p. 79. (q) *Ibid.*

bles's'd the Bread and the Cup; *εὐλογήσας καὶ εὐχαριστήσας* (s). And does not *Blessing* in the Scripture Language mean *Praying for a Blessing* (r)? And are not the Blessings of God the Father convey'd by the Holy Ghost? To *Eucharistize* or *Bless* the Elements, is therefore in other Words to pray for the Descent of the Holy Ghost. Now, what our Saviour did, he commanded his Disciples to do. To proceed: Our Lord, the Apostle acquaints us, *offer'd himself to God through the Eternal Spirit* (u). This Oblation, as the Learned Mr. *Johnson* has prov'd, was made, tho' not finished, at the Institution of the Holy Eucharist. 'Twas then that our Saviour actually offer'd himself to God, under the Symbols of Bread broken, and Wine and Water poured out: 'Twas then he gave an Instance of the *Melchizedekian* Priesthood, by offering Bread and a Cup: 'Twas then he declar'd his *Body given*, and his *Blood shed*. The Words in the Original are *διδόμενον, κλώμενον, ἐκχυνόμενον*, all Participles of the Present Tense: This in the *Hellenistick* Language is the most precise and determining Way of Speaking to mark the Time present. The Evangelists and S. *Paul* all agreeing in

(s) *Matth. xxvi. Mark xiv. Luk. xxii. 1 Cor. xi.*

(r) *Numb. vi. 24, &c.*

(u) *Hebr. ix. 14.*

the Note of Time, and pointing upon the *Present*, plainly shews our Lord was then in the actual Exercise of the *Melchizedekian* Priesthood, that his Sacrifice then commenc'd, and that he then began to offer himself to God the Father *through the Eternal Spirit* (x). Farther, *S. Paul* discoursing against praying in an unknown Tongue, puts this Question: Ἐπὶ ἅν εὐλογήσῃς τῷ πνεύματι. *Else when thou shalt bless with the Spirit, how shall he that occupieth the Room of the Unlearned, say Amen at thy giving of Thanks?* Ἐπὶ τῇ σὴ εὐχαριστίᾳ (y): This Place the Learned *Hammond*, agreeably to the Ancients, interprets upon the Holy Eucharist. And what is *Blessing with the Spirit*, but praying for a Blessing to be convey'd by the Spirit? And is all this no Scripture Evidence for the *Invocation of the Holy Ghost*? To this I may add, *S. Paul's* calling the Sacramental Cup *the Cup of Blessing* (z), because of the Prayer for a Blessing us'd at the Consecration.

The Learned *Answerer* asserts, that this *Petition* is not so much as pretended to be of *Apostolical Authority* (a). If the *Evangelists* and *S. Paul* are *Apostolical Writers*,

(x) *Johnson's Unbloody Sacrifice*, Part I. p. 83, &c.

(y) 1 Cor. xiv. 16. *Hammond, Annot. in Loc.*

(z) 1 Cor. x. 16.

(a) *No Reason*, &c. p. 79.

I hope, I may have prov'd this Petition has Apostolical Authority.

This *Prayer for the Descent of the Holy Ghost upon the Eucharistick Elements*, is preserv'd in the Liturgies of *S. James, S. Mark,* and *S. Peter* (b). What Authority the *Answerer* will allow these Records, I can't tell; but the Translator of the *Apostolical Fathers* in his Learned Introductive Discourse recommends them as valuable Remains. His Words are these: "As for the Liturgies ascrib'd to *S. Peter, S. Mark,* and *S. James,* there is not, I suppose, any Learned Man, who believes them written by those Holy Men, and set forth in the Manner they are now publish'd. They were indeed the Ancient Liturgies of the three, if not of the four Patriarchal Churches, viz. the *Roman,* (perhaps that of *Antioch* too) the *Alexandrian,* and *Jerusalem* Churches, first founded, or at least govern'd by *S. Peter, S. Mark,* and *S. James.* However, since it can hardly be doubted, but that these Holy Apostles and Evangelists did give some Directions for the Administration of the Blessed Eucharist in those Churches, it may reasonably be pre-

(b) Liturgia *S. Jacobi* ex Biblioth. Patrum, tom. 2. edit. Paris. p. 11. Liturg. *S. Marci*, ibid. p. 36. Liturg. *S. Petri*, ibid. p. 119.

“ sum’d, that some of those *Orders* are still
 “ remaining in those *Liturgies*, which have
 “ been brought down to us under their
 “ Names ; and that those Prayers wherein
 “ they all agree (in Sense at least, if not in
 “ Words) were first prescrib’d in the same,
 “ or like *Terms* by those *Apostles* and *Evan-*
 “ *gelists*” (c). Now, the *Invocation-Prayers*
 in the three *Liturgies* of *S. Peter*, *S. James*,
 and *S. Mark*, are exactly the same in
 Sense (d). From whence, in the Opinion
 of this Learned Prelate, we may reasona-
 bly conclude them prescrib’d by those *Apo-*
stles and *Evangeliſts*.

But, it seems, there is nothing offer’d
 in the *Reasons*, &c. “ to prove this Usage
 “ older than the middle of the Third Cen-
 “ tury” (e). Under Favour, I think there
 is more offer’d than this comes to : I be-
 lieve the Reader will now perceive, that

(c) *Bishop Wake's Translation of the Apostolical Fathers, Discourse, &c. p. 102.*

(d) Πάτερ ἐμὲ κέσασε, δέόμεθα ἵνα προσδεχῇς αἶα χάρις,
 καὶ εὐλογήσῃς ταῦτα τὰ δῶρα. — ταῦτίη τῇ αἰνίαν
 δύσιν. Liturg. S. Petri. Δὲς ἡμῖν μετὰ φόβου — προσ-
 κομίσεις σοὶ τῷ ἀνδραλίῳ ταῦτίη καὶ ἀναμαλῶν δυ-
 σίαν. — ἀντικαταπεμψον ἡμῖν τῇ χερὶ τοῦ σου
 πνεύματος. Liturg. S. Jacobi. Ἐξαπόσειλον — τὸ
 πνεῦμα σου τὸ ἅγιον, ἵνα αὐτὰ ἀγιάσῃ — καὶ ποίη τὸν
 πόθον σου, &c. Liturg. S. Marci. And here, by the way,
 our Saviour's mixing Water with the Wine, is expressly mention'd
 in these Liturgies.

(e) *No Reason, &c. p. 79.*

the Testimonies cited from the *Apostolical Constitutions*, and from S. Cyril's Account of the *Ferusalem-Liturgy*, will reach beyond this Period. To give the Learned *Answerer* farther Satisfaction, I shall referr him to *Justin Martyr's* Apology, where he acquaints the Emperor, "That the Bread
" and Cup being bless'd or eucharistiz'd
" by Prayer, becomes the Body and Blood
" of our Saviour " (f). And what is meant by being *Bless'd* or *Eucharistiz'd*, has been explain'd already.

Irenæus, who liv'd in the Second Century, shall come next: "As Bread, says
" he, the Produce of the Ground, is not
" common Bread, but the Eucharist, after
" God has been call'd upon for a Blessing, &c." (g) This *Invocation*, the most Learned Dr. *Grabe* informs us, procur'd the Descent of the Holy Ghost (h).

Origen in his eighth Book against *Celsus*, and in his Commentary upon S. *Matthew*, has two Passages to the same Sense (i).

And here the Learned *Answerer* may please to remember, that the *Reasons*, &c,

(f) Apol. p. 162. edit. Stephan.

(g) Quemadmodum enim qui est à terra panis, post invocationem Dei jam non communis panis est, sed Eucharistia, &c. Iren. lib. 4. cap. 34.

(h) Grabe in Loc.

(i) Lib. 8. p. 399. Edit. Cantab. In Matth. p. 259.

mention'd S. Basil's referring us to the Form of the Prayer of *Invocation*, as one Instance of unwritten Tradition ; which, in all reasonable Construction, must carry the Usage higher than the *middle of the Third Century*.

I might produce S. Gregory Nyssen, and other Authorities for this Point ; but I conceive what has been said, may be enough for the Reader.

To go on : The Author of the *Reasons*, &c. confess'd himself " willing to believe " the Force of the *Invocation* may be contain'd by Implication in our present Office" : From hence the *Answerer* inferrs, " that nothing for Restoring it can be plead- " ed, but only Expedience" (k). But this is concluding too fast : For *Willingness* to believe does not amount to Certainty and Satisfaction, which ought to be had in such momentous Cases. Now, that there are Reasons for Doubt and Scruple about this *Implication* in our present Office, is too apparent. For our Lord at the Eucharistick Institution gave Thanks and blessed the Elements, εὐλογήσας καὶ εὐχαριστήσας. But in our *Consecration-Prayer*, the Priest pronounces none of these Words, as from himself.

(k) *No Reason*, &c. p. 80.

How then can he be said to *Do This*, and perform the Command deliver'd to the Apostles (1)?

If 'tis reply'd, the Invoked Blessing lies couch'd in these Words: *Grant, that we receiving these thy Creatures of Bread and Wine, according to thy Son our Saviour Jesus Christ's Holy Institution, &c. may be Partakers of his most Blessed Body and Blood.* To this it may be objected, that whatever Force these Words may carry, they are not made necessary to Consecration by the Church of England's Rubrick. For in the Rubrical Direction set after the Distribution of the Elements, 'tis order'd, *That if the Consecrated Bread or Wine be all spent, before all have communicated, the Priest is to consecrate more, according to the Form before prescrib'd; beginning at [Our Saviour Christ in the same Night, &c.] for the Blessing of the Bread, and at [Likewise after Supper, &c.] for the Blessing of the Cup.* Thus the Consecrating Form is wholly comprehended in the Words of Institution, without any preceding or following Prayers: But do the Words of Institution mean any farther than a bare Narration? Than an Historical Report of what was done by

(1) *Luk. xxii. 19. 1 Cor. xii. 24, 25.*

our Saviour ? And does the Recital of the Words of Institution imply the Performance of what the Institution commands ? Does the Priest's saying, that *Christ* took Bread, blessed it, and brake it, and commanded his Priests to do the same ; does the Priest's speaking these Words import his own Breaking and Blessing ? Those who drew up the present Form, seem somewhat aware of this Difficulty. They order the Officiating Priest at his pronouncing *Christ took Bread*, to take the Patten into his Hands ; and at the Words *he brake it*, the Marginal Rubrick directs him to *break the Bread* : But as to the *Blessing* Part, there is nothing more than a Recital of what was done by our Saviour, in these Words, *And when he had given Thanks*. Now, if the Institution is not fully observ'd by the Priest's saying, *Christ took Bread and brake it*, unless he also takes the Bread and breaks it ; the Question will return, whether 'tis sufficient for the Priest to say, *that Christ Blessed and gave Thanks* over the Bread, unless he does the same thing himself ?

The Fourth Thing to be restor'd, is the *Oblatory Prayer*, which in the first Reform'd Liturgy stands at the End of the Consecration ; but in our *present Office* is partly omitted, and partly transpos'd, and remov'd
to

(III)

to the Post-Communion (m). This Prayer, in the Order in which it stood, goes upon this Ground, that the Holy Eucharist is a proper Sacrifice; and that, for this Reason, it ought to be made before Receiving the Consecrated Elements. The Learned *Answerer* agrees with the Author of the *Reasons*, &c. in the Notion of the Eucharistick Sacrifice, but thinks *the Oblation made defensibly enough in our present Liturgy* (n). And for this he brings the Opinion of the Learned Mr. *Johnson* in his *Vade Mecum*. But if the *Vade Mecum* was written by Mr. *Johnson*, he has since alter'd his Sentiment in both Parts of *The Unbloody Sacrifice*. In his *Prefatory Epistle* to the first Part, “ he doubts not, but in the Primitive Church, whatever Bishop had oppos’d
“ on deprav’d the Sacrifice, would immediately have been oblig’d to give place to
“ an Orthodox Successor. — And if any
“ single Bishop, with the Generality of his
“ Clergy and Laity, had agreed together
“ to maim or deface the Christian Sacrifice, and stood in Defiance of their neighbouring Bishops and Synods; yet any
“ particular Clergyman or Layman, who
“ was dissatisfy’d with these Innovations,

(m) See *Reasons*, &c. p. 26.

(n) *No Reason*, &c. p. 85.

" might have remov'd into another Dio-
 " cese, where the Sacrifice was retain'd in
 " its perfect Purity and Splendor : But, 'tis
 " evident, that nothing of this Sort is now
 " practicable in this National Church : And
 " that therefore such Priests and pious dis-
 " cerning Laymen, as are convinc'd of the
 " Truth and *Necessity* of the Primitive Sa-
 " crifice, and do not think the Publick
 " Provision is sufficient " : — What then
 " are they to do ? Why, " They are to la-
 " bour with Prayers to God, and with
 " Persuasions and Arguments to Men, for
 " the *Perfect* Restitution of the Sacrifi-
 " cial Oblatory Part of the Christian Li-
 " turgy " (o). Let us hear him a little
 " farther in his Tract upon this Subject.
 " And here, after " having exhorted every
 " pious, well instructed Christian, to
 " pray with good King *Hezekiah* ; *The*
 " *good Lord grant Atonement for every*
 " *Heart, that directs itself to seek the Lord*
 " *God of their Fathers, tho' not according*
 " *to the Purity of the Sacrament, or Holy*
 " *Institution* " (p) : After this, at a little
 " Distance, he repeats his Exhortation thus :
 " I can only desire the Prayers of all my
 " Readers, that are convinc'd of this great

(o) Præfat. Epist. p. 22, 23.

(p) *Unbloody Sacrifice, &c. Part II. p. 149.*

“ Truth, that the Eucharist was by Christ
 “ instituted to be the continual Sacrifice of
 “ his Church, that God in his Goodness
 “ would dispose the Hearts of all Gover-
 “ nors of his People to *restore the Use and*
 “ *Practice of the Christian Oblation, &c.*”

Now, after all this Length of Declaration;
 can any one imagine this Learned Di-
 vine believ'd the *Publick Provision* for the
 Eucharistick Sacrifice Primitive and Un-
 mainm'd? Or, that *our Consecration-Prayer,*
and the Words used by the Priest at the Ad-
ministration (q), were sufficient for this Pur-
 pose? And since, as has been observ'd;
 both these Books were publish'd by him
 no small time after the *Vade Mecum*, they
 must be reputed his *Last Will*; they must
 revoke all prior Assertions, which contra-
 dict them.

The Learned *Answerer*, to prove the En-
 tireness of the Oblatory Provision, tells us
 the Church of England never celebrates this
 Holy Office without both preceding and sub-
 sequent Prayers (r). Now, there are but
 two Prayers prior to the Distribution of
 the Elements, in which the Oblatory Force
 can be said to be contain'd: I say, prior
 to the Distribution; because the Author
 of the *Reasons, &c.* has prov'd the Offer-

(q) *No Reasons, &c.* p. 84.

(r) *Id.* p. 86.

ing ought to go before the *Eating*, neither does the *Answerer* object any thing in Contradiction to this Point. The Matter being thus far agreed, we must enquire into the Contents of these two Prayers. The first is the Prayer for the *Whole State of Christ's Church*: And here the Priest beseeches God to accept our Alms and Oblations. But this Petition won't reach what the *Answerer* suggests. This *Oblation* means no more than the Offering the unconsecrated Bread and Wine to God, in Acknowledgment of his Sovereignty and Goodness: But the *Eucharistick Oblation* is the Offering the Consecrated Elements, the Sacramental Body and Blood of our Saviour, in Memory of his Sacrifice and Passion.

We must therefore apply to the Prayer of Consecration, and examine the most promising Passage. 'Tis this: Almighty God, who didst give thine only Son Jesus Christ to suffer Death upon the Cross, — who made there (by his own Oblation of himself once offered) a full, perfect, and sufficient Sacrifice, Oblation, and Satisfaction for the Sins of the whole World; and did institute, and in his holy Gospel command us to continue a perpetual Memory of that his precious Death, untill his Coming again. But this, as was before observ'd, with respect to the *Invocation*, seems only addressing God Almighty, with a Recital of our Saviour's

Saviour's meritorious Passion, and what he did and commanded to be done at his last Supper. But *repeating* and *executing* a Command are different Things; and how the last is imply'd in the former, is not easy to discover. After this Disappointment, we must have recourse to the Words of *Institution*. And here 'tis suppos'd the *Oblation* may by Implication be contain'd. But to this it is return'd; 1st, That the Mention of the *Oblation*, and the Words of *Institution*, are different and distant Parts in the Consecration Prayer; and how then can the latter, thus different and disjoin'd, operate upon the other? 2^{dly}, We are to consider; 'tis the Representative Body and Blood of Christ, in the Symbols of Bread and mixt Wine, which constitutes the Eucharistick Sacrifice. But the Bread and Cup are not suppos'd the Representative Body and Blood of Christ, till the Words of *Institution* are *over*. How then can the *Pronouncing* those Words imply an *Oblation* of that Body and Blood, which is not Representatively there, till those Words are all *pronounced*? I might proceed farther; but enough of this unacceptable Subject.

In short: I am willing to believe the Best touching the *present Form*, when pronounc'd by an authoriz'd Administrator: The Words of *Institution* are powerful

Words, the Energy of them without doubt is great, when deliver'd by those who have a Commission. And whatever Disadvantages they may otherwise lie under, I hope the Merciful God has over-look'd them, and that Integrity and pious Disposition may have aton'd for Misperuasion. But these are only Excuses for involuntary Ignorance: When we are better inform'd about these Matters, this Reasoning will not hold. And thus, as Charity hopes the Best, so Prudence provides against the Worst. And tho' the Author of the *Reasons*, &c. "is willing to believe the Force of the " *Invocation* may be imply'd in our present Office;" yet, besides the Reasons he gives for preferring the Form of the first Liturgy, it must be added, that this Implication, at best, is but dark, remote, and uncertain. And how far this, together with transposing the *Oblatory* Prayer to the Post-Communion; how far these undesirable Circumstances may work to Disadvantage, is not easy to determine: And that they do not maim the Force, and abate the Benefit of the Holy Eucharist, is more than the *Answerer* has prov'd. Upon the Whole, I must disagree with his saying there is only Expedience (s) suggested for Restoring

the *Invocating* and *Oblatory* Prayers. On the contrary, where Things of this vast Importance are in the Question, where Salvation is so nearly concern'd, we ought not to rely upon distant Collection and Uncertainty, not to rest contented with glimmering Hopes and unaffected Obscurity, but press for the plainest Proof, and practise with the most solemn Perspicuity. For, can we be too sure we are safe in a Case of this Nature? And, ought not the best Provision be made, where Advantage and Loss run highest? We think therefore, there is a *Necessity* for Restoring these Articles, either in Form or explicit Equivalence; because, there is a *Necessity* for being secure: And therefore, as the Learned *Answerer* inferrs, upon this Supposition we "must discharge our Duty, and leave the Event to God's All-wise Providence (t). But this Caution, it seems, is likely "to pave a Way for several injudicious Persons, "of more Zeal than true Understanding, "to go over to the Church of *Rome*" (u). Well: Then these People, thus liable to be misled, are confess'd to be injudicious, hot, and unfurnish'd with Understanding.

(t) *No Reason*, &c. p. 80, 81.

(u) *Id.* p. 80.

Why then don't these Gentlemen endeavour to disentangle their Heads, and undeceive them ? Do they indeed believe the Worship of the Primitive Christians and that of the *Modern Church of Rome* the same ? And that the Fathers and Councils of the first Four or Five Centuries were *Popishly affected* ? If this is not their Opinion, why don't they make use of Opportunity to rectify these Mistakes, and rescue the Deluded from their Ignorance ? I am afraid some of the *Answerer's* Sentiment have taken a contrary Course, and made it rather their Business to fortify the Misper-suasion. Now this, I take it, is much more likely to *pave the Way to Popery* : For if Popery and Primitive Christianity have so fair a Resemblance, is not this a specious Motive to turn *Roman Catholick* ? For, without doubt, that which was earliest in our Religion, is most Orthodox and Un-exceptionable. Christianity was full grown at first ; 'twas born mature, and never lay in the State of the Cradle. However, when People " are frighted into an Apprehension that they are not safe where " they are, they will be in Danger of going off to the Church of Rome " (w). I

(w) *No Reason, &c.* p. 80.

hope not, when they are told they may be safe elsewhere ; and much more so, than by turning *Roman* Catholicks. I thought the keeping close to Primitive Usage and Belief, had remov'd the *Papists* most plausible Objections, and been the best Defence of the *Reformation*. But, after all, the Fear of *Popery* is a powerful *Mormo*: Nothing in Demonstration is like it ! It works strangely upon the Imagination, and sets us above the Reach of Argument. The Operation has sometimes more Strength than Friendliness in it : This Engine has once been us'd to play Rebellion upon Ignorance : Thus it happen'd *A. D.* 1641. 'Twas like *daring* of Larks with a Hobby, to throw the Net over them. 'Twas found a good Expedient to drive People from Sense and Conscience, to blind their Eyes, and blast their Understandings. I desire therefore, these *Friends* of ours would recollect themselves, change their Battery (if they must go on) and attack no more at this Quarter.

But to every Thing, the Wise Man says, there is a Season (x) : And this, the Answerer hints, does not now present for such Alterations (y). But under Favour, some

(x) *Eccles.* iii.(y) *No Reason*, &c. p. 88.

things, like *S. Timothy's* Preaching, must be done *in Season, and out of Season* (2); if any thing of such Consequence can be call'd *unseasonable*. Some Affairs won't wait for *stated* Forms and customary Paces. Where Interest and Hazard go deep, and I speak Aloud, the earliest Time is the best. Can we be too solicitous in providing for Security, in recovering the *Old Path*, and returning to the purest Ages of Christianity? Can we move too fast for so pressing a Concern, for the Force of the *Sacraments*, and the best Assistances to Heaven?

To sum up the Whole in a Word or two: For the two first Articles we have the concurrent Testimonies of the *Fathers*, highest in Time, and unexceptionable in Character: We have *Scripture* interpreted by the *Ancient Church*, practis'd in the first *Liturgies*, and for the *Mixture* the *Decrees of Councils* over and above. And all this Countenance and Consent without Contradiction, without Opposition from a single Hand in those Ages, unless from *Hetericks*. And what has the Learned *Answerer* to alledge against all this Evidence? What Counter-Balance has he to put into the Scale? What Rival Testimony to *Justin*

(2) 2 Tim. iv. 2.

Martyr, Irenæus, and Clemens Alexandrinus; to Tertullian, and S. Cyprian; to S. Basil, and S. Chrysostom; to S. Ambrose, S. Augustine, and the rest? Why, nothing but Blondel and Dailée, Hospinian and Chemnitz: Men of Yesterday, of the Sixteenth and Seventeenth Centuries, of different Sentiments from the English Church, both in Worship and Government. These Men are drawn up against the Fathers and Councils, against the Primitive Martyrs, against the Ages of Revelation, and, I had almost said, against the Armies of the Living GOD. And when the Forces are thus unequal, I shall leave the Reader to guess the Event. Thus the Case stands with respect to the Mixture and Prayer for the Dead. And as to the Necessity of the two last Articles, 'tis granted by the Answerer, who supposes them virtually in our Service (a)? But in what a dark, uncomfortable Condition we lie at present, has been shew'd already. But Changes in a Church, already settled, are not easily to be made (b). His Reason, I conceive, is, because they imply Reflection, and suppose something of Mistake. Who can help that? If 'tis Fact, ought it not to be mended? Our Reformation can't suffer by such an Acknow-

(a) *No Reason, &c. p. 90.*(b) *Ibid.*

ledgment. The Church of England decides with Modesty and Reserve: She pretends to no Infallibility (c): She lies open to Recollection and After-Thoughts, and never declar'd against a Revision. However, Matters of long Continuance should not be disturb'd (d). But here I desire this Gentleman would remember S. Cyprian's Sentence quoted by himself (e), that *Con- fessio without Truth is but Error with gray Hairs*. Besides, Antiquity is against him: For what slender Proportion, has 160 to 1500 Years?

In short: The best Service we can do the Church of England, is to recover the Main of Her First Reformation: to retrieve what She has suffer'd by Interested Views, by Foreign Direction, and Calvinistical Alloy. Thus, I humbly conceive, She will be remarkably *Decor'd & Treasur'd*, and have new Strength and Lustre upon Her. Thus She will better endure the Test of Antiquity, be more cover'd from Assault, and stand Impregnable.

(c) Article 21. (d) No Reason, Sec. 1. 99. (e) 2d. p. 111.